Feb. 4. 1876

Elgin Ill.
Feb. 4th 1876.

Rev. Dr. Clark,
Dear Sir,

I am happy to be able to comply at this earliest opportunity, with your request and send you the enclosed photographs. The ladies requested me to have them taken before becomming "all tired out," with preparations, which I was not fully able to do however.

As the time of our departure draws near, let me express an earnest desire to be remembered in your prayers, I do so desire to have the special presence

of God abiding with me, as I consecrate myself anew to this work for the dear Master.

Very Respectfully.

Alice J. Starkweather.

P. S. I join most heartily in the desire expressed by the ladies, that we might possess the pictures of the officers of the Board, whose faces we may never see in this world.

A. J. S.

Elgin, Nov. 16. 1870.

Rec'd Nov. 22.

Ans Nov 28

Elgin Ill.
Nov. 16. 1875

Dr. N. G. Clark
Dear Sir,

Your kind favor of Nov. 11th came to hand last evening, and was carefully noted. I will hasten to fill out the enclosed blank and return.

I have at present no recent photographs, but am expecting some soon, and will then be pleased to comply with that portion of your request. Many thanks for information so fully given, and for the enclosed draft. Am I right in inferring that the $325. allowed is intended to include all necessary traveling expenses, to obtain outfit.

In that case the fifty ($50.) with which you favor me, will apply on the account, I have with the Treasurer of the Woman's Board.

Doubting whether the $325. might be spent for actual, necessary goods or to include traveling expenses led to the inquiry.

I suppose it is too early to need to think of tickets, and freight especially, referred to in the copied letters. But may I presume that when the time arrives, those matters will be arranged when we all meet in Chicago, and directed by the experienced, Mr. Leavitt perhaps.

I believe it my supreme desire in consecrating myself to this work to honor my dear Master, and am fearless

souls to him, and in attending to
the necessary details of outfit, seek
to provide against any possible
want, that might hinder my
usefulness when upon the field.

Shall be most happy to answer
any questions you may be pleased
to ask, that may seem to you
pertinent, and will forward
my photographs when received.

Very Resp'ly
Alice J. Starkweather.

(Copy) ~~a part~~

Miss Starkweather to Miss Pollack.

Kioto, Japan. Nov. 5. '76.

Dear Miss Pollack.

Your first favor in this strange land was most gratefully rec'd, and I was for just a little while with you again in that upper room. I need not say it was a delightful moment, but oh! how I longed to take you right in, and all the dear co-laborers at home, and introduce you to the scene of our precious labors here.

Yes, I too must be counted as having entered into this work now. Though experienced friends have kindly admonished me to hold back while acquiring the language, others who were nearest me and together almost heard the voice saying "This is the way, walk ye in it", said with me, "It is God's voice, we must go forward and enter upon the work he brings us". When your favor reached me there was not possibly time to forward a letter before the meeting you were so eagerly expecting. Some facts might have been gathered from a letter to Mrs. Blatchford previously sent.

While every day was filled with important missionary calls, I could not then have indicated any direct labor accomplished for the girls of Kioto in whom now you have the deepest interest in relation to me.

We began regular school exercises Oct. 24, just five days after the anniversary of the first entrance of Kioto by Mr. Davis with permission to live in that city. We had four boarders and eight day scholars, making our full number twelve. We had looked with interest to the opening autumn, feeling that some beginning could then be made. But until the very last, some of our best friends spoke doubtingly, and wonderingly said "But where are the girls? Surely we see many bright faces on every hand, but where are our girls?" She who had said, "They will not come" more positively was the one to bring us our first pupil unwittingly. While we were doubting, hearts were feeling after the truth, and this mother applied to this sister for a home in the mission circle for her daughter anxious to learn about Jesus, and to learn some English.

From another source was a somewhat similar call. A believing father had just gone home to Jesus, telling his wife and children "not to fear for God would surely care for them", and after similar words said trustingly "now I am going to Jesus!" and so passed out of their sight. The mother soon after brought her little daughter to a family of the mission, asking that she might be taken and educated for Jesus. No place seemed open for her, and my own heart yearned over her as I heard the story, and oh, how I longed to take her by the hand and lead her to Jesus. I could not bear the thought of her knocking thus and being denied and possibly driven back where his loving smiles would never reach her. Oh, how I longed for her! but what could I do?

Again the Spirit moved from an entirely different source. One of the youngest scholars, and a graduate of Capt. Janes school in Kumamoto, 350 miles away, one of the company of thirty noble young martyrs who have joined the training school here, and are preparing to preach to this perishing people came telling his story of grief, such as I have never before listened to.

With him was a young man of nineteen years just released, before coming to Kioto from 120 days imprisonment for his faith in Jesus and now consecrating every power to promote his kingdom, and already giving evidence of eminent gifts of mind no less than of heart. He was a kind of Saul of Tarsus before his conversion, and if you could see and hear him now or read his earnest words, you might well call him another Paul. My heart never was so stirred within me before, as when called to witness this example of what this people are able to do and bear.

Now please keep before you for a few moments a boy of fourteen years with frail and modest, and still most child-like bearing, with a face earnest beyond his years, and with slightly stooping form, readily accounted for as he tells me of "his family" of seven sisters all looking to him as their deliverer, and I will remind you that being a Christian in Japan often means far more of trial and sacrifice, and even direct persecution than we dream of at home. So it will not be surprising to find that these boys in their determination to learn of and follow Jesus have in many cases, cut themselves off from their friends, and from any support while in the school, yet by teaching some branches in the schools they are able to pay their way.

When there was a call for a teacher in grammar in the school, all pointed to this boy Shimomura San, saying "He must teach grammar" "What! that boy?" Oh, yes, he stood at the head of his class in grammar and also in rhetoric". "He speaks the purest English, and will translate a Psalm of David into the most pure and beautiful English of any one to be found. He was the first in that distant school to accept the Savior in simple faith, after a year of study and perplexing doubt and unbelief, at ten or eleven years of age, and so the first to endure the persecution of these his schoolmates, now ready to follow their Master even unto death. The simple narrative of his conversion as given to me in writing, is of the deepest interest. I requested it as a special favor and it was modestly given, as showing "the love of God". His voice is among those of the fifteen or twenty who commonly take part in our prayer meetings, three or four voices sometimes beginning in different parts of the house at once, until one alone leads the way to the throne of grace. One brother actually tried four times before he succeeded in offering prayer — but his petition moved all hearts. So the evident prevailing spirit of prayer is present with us.

Well, it is just one month now since I met him on that eventful morning. Oh, if you could have heard what we heard. "Now," said Mr. Davis, as I entered, "please tell Miss S— just as you have told me", and from that moment that earnest face was turned toward mine, and as we listened to his smoothly flowing English, with just enough of the Japanese idiom and voice to remind us that a child of the summer land was before us, there was not a dry eye in the room. Let me give you a few words though they must lose much of their tender pathos in writing.

"My little family went down because of the intemperance of my father. Every day and every night, he used to drink very much.

Now my mother with her children lamented his intemperance, and warned him not to drink any more, but alas! he did not listen to the gentle warning words of my mother". At length, becoming angry at her importunity, he caused her to be divorced, a not uncommon proceeding among this people; and so the mother was removed from the family of seven daughters, and this only son, the youngest daughter being born under these most trying circumstances." And so, at length, by his habits, our property was all consumed until the family became poor, poor as can be. Then he borrowed a great deal of money, until to pay it back was an utter impossibility to my father. So he left the family and went out. During all this time, I was away at school and knew not of my family's troubles. On my first hearing, I returned. On that night, as I was weeping, my father went out. On that day, as soon as the sun began to appear, many creditors came to me and threatened to deprive me of everything in the house. It became impossible for me to remain in peace, therefore I sold all we had and paid the borrowed money back.

At this point, a wealthy uncle magnanimously offered to care for these orphans, but deprived them of necessary food and they often came to their brother crying with hunger while the uncle was found using means to obtain a small pension belonging to the family. The children had been rescued from his grasp and the schoolmates of the boy had among themselves, raised from the trifling surplus from their three dollars monthly to pay board and tuition, five dollars, sufficient to meet the family expenses for a month. But what was to be done? These girls, the oldest, eighteen, had never been allowed to attend school, and were quite ignorant of Jesus. But one thought came to us through our tears. More of them must surely come to us. How they would be cared for no one could tell, but first, seeing the way clear to send the brother to bring the three older girls, we trusted the Lord would provide some way for the future.

So in the two weeks before their arrival, we had fully decided that the Lord wanted a school started with just the nucleus he had provided, and I began to see a way for bringing in the girls already knocking at Kioto desiring to come in and be taught of Jesus. It was found that the money raised was not sufficient to bring the three as their young deliverer counted his own fare at half price on account of his age, but was obliged to pay more. So only two came to us from Kumamoto, but we trust the third may not be left to grow up in ignorance, but may still be brought to us. I have opened my room to welcome all, and by the aid of sliding screens what seemed a great undertaking is made practicable, and our doubts have been rebuked. We can no longer doubt Jesus is leading us, and when we humbly follow he will provide and will remove obstacles. Oh, if you could hear their voices as they learn to sing and pray and enter upon their regular studies, fitting them for the great future that awaits the girls and women of Japan, you could appreciate our joy and feel we were already receiving a rich reward for all the care bestowed! I have been busy arranging undersuits for them. It is touching to know of the great number here who find early graves from the effects of insufficient clothing. Consumption feeds upon many here.

These girls are most winsome in their behavior, teachable, exceedingly anxious to learn, and eager to attend every service of prayer and preaching.

And just now, before I can tell you one half that would so interest you, my teacher brings another object of love and I cannot but feel that God may have in her another for us to care for. I am in haste to close this for the out-going mail, but what shall we do! Last night my teacher and another earnest Christian went to Fushimi, a few miles out, after holding service in Kioto in the morning. They found the people in great distress in consequence of drought, no work for months and their houses being taken from them. The people where they preached from 7 to 10 P.M. wanted to hear the gospel but were in such distress it was difficult for them to preach or the people to listen. They said "If you can help us we will believe your gospel." Their house will be taken from them within 10 days if $11.00 is not raised. For this purpose they had decided upon selling their oldest daughter, 17 yrs. of age, for $11 to keep the house over their heads, as the winter is coming on. In Jesus' name I said to him "it shall not be". No girl shall be sold to sin and shame thought I while Christian hearts beat on both sides of the ocean. He was quite sure they would be willing she should come to our school and be saved. He returned at midnight and very early this morning, told the poor young men of the school, rich in faith and mental culture, but the richest of them with but $3 per month to pay for board and tuition, and they cannot, of course, raise the amount. I have not had time to confer with others, but I had faith to believe she will be redeemed, and I shall give if need be from my own purse trusting the rest. But 10 days & $11 stand between this young woman and heaven or everlasting ruin. Have I done wrong in setting his heart at rest – so troubled and anxious was he and myself pledging her redemption if need be? How such will be provided for after they enter our school, I do not now know but have faith to believe He who brings them to our hand will continue to own and bless His work, and provide helping hearts and hands.

My teacher labored all summer in his native province preaching 3 times upon the Sabbath to crowds of more than 400 people. We only fear he will not have long to labor he is so untiring in his labors. God bless us all! Do pray yet more and more for us and we shall ere long rejoice in the harvest home together.

Very affectionately yours
(Signed) Alice J. Starkweather.

Miss Starkweather to
Mrs Pickett
Kioto. Jan. 2. 1876 –

Miss Alice J. Starkweather
Kioto, Feb. 16. 1878.
Rec'd March 30.

241

Kiōto Japan.
Feb. 16. 1878.

Dear Dr. Clark.

I want to thank you for the many kind letters I have had the pleasure of reading for nearly two years since coming to Japan. You cannot realize I am sure, at that distance the courage they so often inspire. What but the especial guidance from above can enable you to enter so wisely into plans beyond your sight. Much as I have desired writing during these busy months, I have felt an hundred fold satisfaction in knowing that you were informed of the Kioto work and especially of our dear Girls School, by the able pen of Mr. Davis, whose experience and far sighted, wise judgement has enabled him to present every thing so fairly and clearly before you.

You do not know the satisfaction with which the most vital of those letters have been read over, around our table, for criticism, before sending, nor the "Amens" & prayers that went with them. For myself I have felt increasingly the wisdo and necessity of sitting as a learner, gladly and meekly at the feet of those on the ground, with well disciplined experience, as well as learning the language and tastes of the people we are seeking to reach. (Oh! how often we think

It well that we are among a patient *polite* *long suffering* people, to whom I often fear our Western manners at best, are cruelly rude if not quite shocking. Need I tell you that I loved the Japanese when first God put it into my heart to come to them. That interest was deepened in meeting Sawayama Sama my first J. acquaintance at the home of Rev D. C. Greene's friends near Chicago, you know.

I have lived to see him partially fulfill the ardent hopes he then entertained in returning & laboring so faithfully and successfully for his people.

It is an increased source of satisfaction now that here in the very heart of Old Japan a small host of such Christians are already raised up, and in this Training School, our dear, "Do Shi Sha" ("Same mind company") are being prepared to go forth and bless the land, with none of the expense and disadvantages suffered by those who in earlier years have been sent to America. I had not supposed for long years I could enjoy one half, anything in fact, of the Christian fellowship that greeted me at once on my arrival, clothed in my own tongue, Clear, forcible testimony to the grateful work within & a ready appreciation of all that was broug to them. It may be well that I have not before had opportuni of writing you about our de girls, lest it be deemed only a fresh, and untried, "gush" of ent iasm. but now I can safely say they have proved themselves in a respects worthy of the high hop entertained for them, are happ and eager in studying the Tr and are bearing its fruit in th gentle lovely lives. You know we have to watch more closely the outward deportment of these people, than those at home, for indications of the new heart within, their manners are always so kind and outwardly perfect.

When led to Christ they do say "it is only with the lips" they have been polite.

We go every day to watch the progress of our new building under the direction of Prof. Learned who is constant untiring in his labors. One week ago to-day they raised the roof with their own usual ceremonies. There is much of superstition mingled with such celebration and I could not blame a dark heathen mind, groping after some god, for ~~offering~~ acknowledging some power that gave them strength to raise such great trees to such a height or in making an offering to secure a blessing upon the house in future. I hope in my next to send you a photograph of the completed structure

You know it is to be as nearly as possible in all points in Japanese style. We much prefer that and the expense is not to be compared with the foreign style. No foreign paint being used but simple J. stain that item alone will be great.| The plan is similar to that at Kobe the two front corners above and below to be rooms of foreign residents including one guest room. We congratulate the sisters at Kobe upon the early prospect of having a guest chamber, which they have never before had. How long the mos willing can endure having no certain abiding place, subject to numberless intrusions while carrying on regular work is difficult to predict but the break from that cause alone must surely come soon, to meet.

The remaining room above is arranged to accommodate 50 girls, and the necessary dining, & school rooms are below. With the J. sliding doors we hope often to convert our parlors into large assembly rooms for preaching and social gatherings. I do hope you are planning for a tour to Japan soon, as you visited Turkey. Do come and see things for yourself. What an inspiration it would be!

I point to your picture and tell the girls, that are near me now, that I am writing you and of what you are doing for this people. They wish very much to thank you very heartily. They wish very much to see you, and ask that you will all pray for a blessing upon their school.

The voices in the street of those carrying away Mr. Davis' goods to their new home remind me that the delightful relations enjoyed in their home for nearly two years are in a few days to be severed. We hope to be allowed to occupy this house until the new one is finished but it is uncertain as you know all houses with in the Palace enclosure are to be torn down to make room for a great Park. We shall be very, very lonely without this dear family, with daily new experiences and joys in our "first housekeeping" in Japan.

(Only one who has waited as I have can appreciate the double joy of having such dear sisters, to live and labor with as you sent me last Fall. There is so much to be done here, when you wrote of 4 more sisters wishing to enter into this precious work 'twas hard to keep from coveting them all for Kioto.

The large circle of faces that gathered around me as I attempted to conduct Mrs. Davis' Woman's meeting last week while she was caring for dear little sick "John Merle" impressed me freshly, (just after receiving your last good letter,) with the waiting harvests ready at our hand. Oh! surely God wants laborers in such a field as this. And, Oh! do tell the people that they *pray* for us more and more earnestly. We do indeed, need every talent, and all culture, skill of every name is in daily requisition, but if ever our hearts cried out for more of the Holy Spirit at home how *much* more do we need it here. Oh! to be "A broken and emptied vessel, for the Master's use made meet." Mr. Davis' foresight has planned and secured a home for them as you know but not a moment too soon!

It seems a distinct Providenc that led us to such fine locations as preaching places!

Schools on the North of this Park. Mr. Davis at the West and Mr. Neesima at the S.E.

We expect to hold the same preaching service in this house until we move. Last Sabbath A.M. I had the pleasure of "openin the portable organ you sent f us, at the preaching place down in the the center of the city. How grateful we all wee for it, and how it drew. You have heard of the difficulties attending the securing of that place. The church members unde the lead of their temporary pasto my faithful teacher labored lon & patiently to obtain it. We hope his betrothed who has been eagerly drinking in the truth and stud ing here since last April will

hereafter go down there to playin
organ. She has made most co
mendable progress. Recently o
of the Normal School Teachers
two doors beyond us came a
ing for some "Book of Mo
that he might translate &
have have taught through a
the Schools. There were especia
circumstances making it a ma
of rejoicing & happily Mr. Da
had a suitable book.

Feb. 22. We are more than bus
adjusting ourselves to the new
situation since Mr. Davis' fa
ily have gone. We are really
"established in housekeeping"
although the very ground bene
our feet seems ready to remov
while the old walls in every
direction around us are fast
being pulled down. The house
adjoining is being demolished
and many loads of shrubbery
and trees are being removed.

The work upon the Kioto-H
progresses rapidly. You must
pray for us more and mo
there lies our strength.
Wondering what good word o
next mail will bring from
you. Miss Parmelee and M
Wilson both join me in sendin
kindest greetings to all

Faithfully Yours for Chri
Alice J. Starkweather

P. S. The Davis' are almost settle
in their new home. Report ma
friendly callers and expect to
have preaching next Sabbath.
Great hopes of future blessin
there —

A. J. S.

Kioto Japan
Mar. 16. 1878.

Dear Dr. Clark,

Your kind favo of Jan. 19. addressed to the "Ladie of the Kioto Home," came duly. Many thanks for its suggestions and the evident interest and tender anxiety for our personal welfare, and the prosperity of the work here.

The enclosed photographs representing our School at the time that "startling intelligenc" must have left Japan will give you a more faithful idea of things, than you seem to have ad in one.

The beauty of his plans, seems much in the fact that theory & practice are inseparably united, Practice & precept go hand in hand. He does not demand of others what he is unwilling to do himself. I believe you will most heartily approve the plans of Girls' School which are as nearly upon J. principles as possible. We like them much.

Ever faithfully Yours

obtained, with the simple exception that the two smaller girls at the left were not then members of the School. Allow me then to introduce you to our 5 or 6 little girls of whom you will I am sure be pleased to know more in a few moments, while I hasten to correct another equally false impression. "that Miss Starkweathe is already very much worn and reduced by her labors" — "I know very well you are ready to die game for the good cause and rather pride yourselves on the sacrifice you are making."

I number among my acqua tance at home a lady who, wearied of the fashionable reply, of so many young ladies, "not very well, I'm not very well!" took delight in proclaiming "I weigh 160, and was never bette in my life!"

Thanks in part to the kind ladies who sent me forth I have made the care of my health of first importance an now at the end of two yea I have the satisfaction of feeling perfectly at home in this clima

How ever others may feel I am not yet ready to die, except a very very signal providence should indicate that to be the will of God.

The conviction has grown upon me since coming to Japan that God is well plea with vigorous, healthful, Chri -ianity, and how great a sin the habitual breaking of the simple laws of health, by enlightened educated people may be in his sight, I dare not think.

No! kind Doctor "breaking dow and "having to be sent home," have become quite too, I had almost said popular, and though I may not boast my 160 lbs. I can truly say "I was never better in my life!" I have come to Japan to live, and not die for many years I trust, God has blessed me so far in following pleasantly, along with my daily life & work these habits, Wholesome food,

the grains & fruits so easily obtain here, must be counted upon especially in such a climate with-out our bracing home Winters. People must expect to accommodate themselves somewhat to the land in which they live, in this respect.

Good air,

Close foreign houses in this land are anything but a blessing,

Regular daily exercise out of doors, with regular hours of sleep and avoiding doing two days

Returning to the School - It must be remembered that the "suspension" of our School means the removal of us three ladies from Kioto as engaging in this is the only ground before the gov. upon which we gain residence in K.

This would I am sure be to you a matter to be deplored but not to your informant.

It is a pity that any enlig ened Christian brother whose faith and character comman our admiration should take such narrow views regarding the enlightenment of heathen women, as must surely cause ~~them~~ him to blush a few years hence. But with the roof upon our new building & every thing progressing successfully, and this group of faces before you, I need not multiply words. The Kioto Girls School is a fact, and no power but the Almighty benign influence that created it in the closets of New England sisters can stop it,

You. Dr. can understand how a school has to be planted especially in heathen soil and can not be called into existence at any hour by a magic wand, though to a theorist this may seem incomprehensible.

Only to look at the group of five and you ~~have the~~ see somany lovely Christian girls now active workers for Christ. No. 5. was gathered in the seed sowing time at Kobe, in the day of small things there, and removing to Kioto gladly found a place of Christian nurture & is helpful, very in the Sabbath School begun at Mr. Davis' new house No. 3 at her side would have been in a dark *dark* home

40 miles away today destined to be the wife of a noble Christian student preparing for his life work of preaching, if not welcomed to this center. Now she is able to go in the spirit of true devotion to the Master and play the organ for them at the preaching place in the center of the city where large crowds gather. Her faith is very beautiful to witness. It requires time for one such to learn to play and sing as sweetly as she, but one such witness to the possibilities for heathen women is worth ten sermons yes one hundred.

No. 2 is the daughter of the blind counselor of the Governor Yamamoto San with whose name you are quite familiar, and niece of Mrs. Neesima. No 1. is ~~sister~~ the sister of one of the finest Christian Eng. students in our Training School. Was educated with her brother in Capt. James School in Kumamoto and though but 14 yrs. is a fine student of geometry chemistry &c and speaks Eng. well. She recently united with the church in Mr. Neesima's house.

No 3. upon the other card you will know (?) by the style of her hair is a young married woman of 22 who comes with her husband (entering Training School) from Niigata 400 ms. away, under the patronage of Dr. Palm of the Mission sent out from Edinburgh. Their purpose was to remain here 3 yrs. studying Eng. and music. They are very helpful as Christ-ians, and now the word comes that the harvest is so plenteous & laborers so few they must return this year.

Not to have begun the School as we did must have delayed the work 5 yrs. at the least, Mean time the presence of this number of girls alone has un-told influence in bringing up our students of the Training School to higher conceptions of life here & hereafter.

Do you not see, were we to disband at any time "until such time as suitable accommodations are afforded" only means to abandon the thought of teaching at all since the same people would say "what do you want of a School building? you have no scholars!"

I would esteem it time idly spent writing thus "so behind the times" — God's work is going forward, ever forward you know here but that I hope some knowledge may be gained for the future and "hear say" reports from irresponsible parties who do not take the time to see and inform themselves of what they attempt to write, and who have a special motive for not seeing things at all favorable to the disenthrallment of women in this land, may be at once branded with their proper value and all unnecessary anxiety allayed both in Boston and in Japan. It is no less true in J. than at home that "Work wearies, but worry wears" & nothing is more fitted to worry than the thought that after patient consistent labor with ~~the~~ the smile of divine approval over one, one sensational stroke of a visionary pen may so misrepresent us and call forth long discussions here and make letters of explanation necessary to you, and this while "God is marching on". I hear missionaries are sometimes considered "narrow" and people say we "only care for our work," but really while our hearts are large enough to take in all the world's work we are shamed and pained the more we get into the work to see how imperfectly at best we can cultivate our own God appointed acre, with scarcely opportunity to write an honest fair statement of work under our own eyes.

Who but must expect to fail did we attempt to theorize and report for our neighbors.

Might it not possibly be well to concede more to the sense of members of a station having a special work before them, trusting that ~~such~~ persons of as marked individuality as usually meet out here will be quick to mark a defect & rectify it upon the spot or send at least an honest statement of facts to you.

There is satisfaction deep & sincere in the fact that all the Kioto Station daily see and approve all our work.

I attended as usual Thursday evening a meeting at the house of a pupil. Crowds were in & around the house listening attentively, gladly receiving the tracts and calendars announcing the preaching places, and promising to come again.

I am going every Sabbath A.M. & evening to Mr. Davis' where crowds gather. The attractions of a foreigner's house will not always last with some, but all see good reason to expect a permanent good work there. Of this you will receive fuller account. Mr. D's course

Mt. Hiezan,
7 miles from Kioto Japan.
July 26. 1878.

Dr. Clark,

Dear Sir,

The "Glorious Fourth" was celebrated by a final and complete entra into the "Kioto Home". Albeit that and the preceding days had been so full, I did not realize the fact nor its exceeding fitness until the day after (!) Misses Parmelee and Wilson spending in Arima during the Summer left the entire care of "last things" to me, looking after delinquent carpenters and preparing as speedily as possible to quit the hot city & join the Davis' camp upon the Mt. Mr. Learned left during Mission Meeting to join his wife at Yokohama and thence on to Hakodate where they have found splendid air and opportunity for a grand rest. I have a large tent this Summer planned to accommodate Miss Gouldy and four girls; three from our School who could not possibly go to their homes. Miss G. is waiting to tak friends of Mr & Mrs Goodrich and so I ascended with my small family at the earliest date, though not until the "tsuyu" or rainy season had set in.

Found Mr. D's family had not seen the sun for 4 days but everything was moulding in the city & the cool air of the Mts., freedom from mosquitoes and fleas at once turned the scale vastly in favor of this retreat. We hear from Kobe of 19 days of exces im & unprecedented moulding. But were "Nothing to complain of sir I thank you." Feel that I have entered God's repair shop and am praying and working to be fit to do his work in the Fall. The preparation of the physical is very easy for my general health is exceedingly good. Each year here finds me stronger and capable of more endurance than the last. In your ~~last~~ favor to the Mission of May 20—(?) I was deeply pained in reading your allusion to the possibility of turning the "Kioto Girls School" building over to the "Training School." Not that I for a moment apprehend that result, but that the work for girls to which that building has so solemnly been consecrated by the devoted prayers and labors of thousands of sisters at home, could for a moment drop so readily & completely from sight under the small cloud that attends the delay of Misses Parmelee & Wilson's passes, shows me that the reports already forwarded setting before you the crying need of this work, have been forgotten or made little impression, otherwise I am sure you could not think for a moment that God would suffer any permanent obstacle to hinder the deliverance for girls and women he has so gloriously ushered in to Kioto. We who see the midnight cloud under which our sisters have so long sat, we who mark the signal Providence which roused thousands of mother sister hearts at home to consecrate upon their knees before God funds for the erection of a suitable building in which to train these souls for Heaven, realize that there is here a power already established against which as I wrote you two months ago the "Powers of Hell cannot prevail." From Hieizan we often look down upon Kioto & see a great cloud seemingly enveloping her, a hot murky cloud — While friends in Kioto look up and say oh! what a pity that Hieizan

so often" in a cloud. Truth is, the sun is shining
brightly here, and maybe in Kioto too, but the fog
and cloud is simply between us. So it is to help
dispel this inevitable fog between Japan and Boston
that I write, wondering that you see as clearly as
you do oftimes, especially when receiving letters (as now
is apparent) from gentlemen of one all-pervading theory,
which even here would spread a thick fog over the
heart of every living work, that could not in a day
rise up to the standard of their unprecedented theory.

But out of this fog, or from behind this "penny
was so timely but well put at M. Meeting) which
in the eyes of some quite "obscures the sun", let us
search for some living fact, some truth or tan-
gible work, upon ~~which~~ it to plant ~~and~~ our feet, and
there stand. Oh! Dr. do let us stand on these
facts and living rocks when God so signally puts
them ~~under~~ our feet. And what is this one fo-
a fact? yes surely or what is well known and
established in the minds of thousands here,"
the "God's School" or the "Girls' School of Kioto". To
be sure it stands less than a half mile from the
Training School, its circular is bound in one with
that but recognizing God's peculiar favor and determining
to deliver woman from her thraldom in this land the
Japanese have volunteered that name, ~~over~~ and above
that of their own Training or "Jesus School", with the
feeling that the name of God speaks of the everlasting &
unchangeable. I am pained to see this sacred thing
tossed about in the mind of a few as a toy, and
held up to you in that light, ignoring all its precious
living freight. True they have done their best to prevent
its becoming ~~even~~ theirs; they vainly would prevent it, to-
day. But God not failed them! They seek to encumber
it now that if possible only the most limited few
shall possess its privileges. Now the time of your mission

hundreds from Boston were going forth to "participate in the festive delights of the grand fête given by the Students' Aid Society of Wellesley College." You know the rest. But how can I tell you that one from almost beneath the shadow of its "large liberal and broad aims" was but a little inconsequently using his very best energies to forever crush out the thought of aid from foreign source in our schools and at the same time raise the tuition.

The Christian religion has had free course in our favored land for centuries not equal however to the reign of false religion, the corner stone of which is the degradation of woman here, and even yet means are necessary to awaken interest in an "Aid Society," but here a missionary's talents are directed to raising a fog, or present the "penny" so close to the eye, of his brethren that they shall forget their loyalty to Christ & the speedy redemption of woman, and shut the door firmly against her, or the receiving a penny of foreign aid during the ~~entire~~ interval before the heathen can call out their own Aid Society. I can feel to day the great mother and sister heart of my own New England, the N. W. and the Pacific Coast, throbbing as for years, and at the last when they sent me gladly forth to do a part of their work in founding the same spirit of broad redemption & liberal aims for women here. Unnumbered letters all prove to me that those heart throbs are not abated in the least. ah! no. I feel the power of those prayers and labors in my inmost soul, I feel them in my bones! I expected opposition a thick cloud of dark heathenism here but what ~~the~~ indeed are most formidable obstacles. The heathen ones here? no! for as you well know in the large cities there has for some time been a strong spirit of the Gov. instablishing girls schools of the broadest culture they know things & "much" of such, of course no element of Christianity in them. They have caught so much of Western ideas as to feel that to be any body among the nations of the earth their women must be elevated but they are sadly groping in the dark. Then imagine their perplexity when they find among us our very own number ~~a fe~~ the crowning obstacles, a few having imported or stored away somewhere among their poorer baggage, the refuse of heathen ideas at home, long ~~time~~ driven into the remote clefts of the rocks, or burnt up, as I supposed. But perhaps it is well one new missionary tells the J. "We in America are only 1/5 Christianized." It may help them understand that which now so staggers their faith.

The following incident coming to me yesterday may throw a little light but it cannot show you or teach the pain & confusion it brought the converted heathen young man now entering upon the ministry.

He has drunk in the Gospel as a little child in confidence. What Jesus says he does not question. He has out of the depths of heathenism imbibed a deep sense of the price God sets upon women & longs to see that standard raised speedily in his country.

He himself has told me with tears of the shame he felt rise to scorching his face when he must hear of the low standards here and their childish marriages. He was betrothed to this young girl of 11 or 12 and story of his prayers & pleadings with his parents to consent to her being educated since he has become a Christian would I am sure melt you to tears could you hear it. After consulting with our brother as to plans for future work he says "Mrs. —— asked me "When will you marry O Kiku San?" I said "Oh! she must stay in School until her graduation. I will take 3 or 4 years." She asked again with surprise "Will you wait till that time?" "Oh! Yes certainly!" She continued "Oh! you must be a man of great patience". He adds "It was a very strange question".

This O Kiku San was only 14 when she came to us one year ago. She soon developed a charming faith in Christ of whom she heard for the 1st time. Imagine an exceedingly lovable ~~—~~ efficient girl at home of that age skillful in sewing apt at every thing but all a waste with no soul yet developed not even the distinct knowledge that she had one, and you see her in part. Now with a true faith she is helpful in many ways sings & plays sweetly most of the hymns in our collection at the church down in the heart of the city.-

I cannot tell you the pain it gives me to write not only but ~~to~~ think of the great perversion of thought that underlies these words, & the use of talents persistently to carry out the spirit of those words.-

Whatever may be the aim of the School at Osaka which has until now been distinctively known as an Industrial School, for girls who could be retained long enough before entering the time honored (here) ranks of the early married, the Kioto School is called to a wide ~~field~~ in training up ~~girls~~ to become strong women of faith and knowledge. I cannot better express than by his eloquent words who pointed out the "God's School" on that rhetorical day "Mighty in the Scriptures!" We propose to promote the higher education of woman by learning in its Bible and practical home side. This will be easy to do left to the native enlightened influences so prevalent among those who shared Capt. Janes instruction and the broad Christ teaching of the present corps of teachers here.

they look forward to the bringing here too their eastern friends or fruits of labor in towns far and near. It is much more easy to say "Come with us to Kioto "Here is our circular" we know of what we speak than to say "Go to Osaka where there was a School, but having exalted the man side of the work, they were the last we knew left upon the street." The girls in our schools are not only ignor by these of the one idea, but the existance and labors of foreign ladies in Osaka is wholly ignored or the evident fruits of their labors in the churches. Not satisfied, the same spirit boldly would attempt to ignore the transmission to many a young girl in Kobe School, by the ~~most~~ rare delicate Christian influences there brought to bear them; any better faith or purer insight into the standard of the true Christian woman, than if ga from a heathen woman entering the church after a year of Bible study. Eternity alone will show wha we owe to the world of tender strong influences thrown around us from our cradle until the time we left the shores of our dear native land. And we with the woman's heart can hear to day the great pleading cry of the united Christian hearts of moth at home which says "Go over and mother these heathen girls." And thank God ~~they~~ we are doin it, & ours is the joy and blessing, as they come to us with their confidences, and we see them led by his Spirit unfolding into the beautiful women to adorn the future of this land.

Woman's Work in Japan is not the only work, but thank God it is no insignificant part of the whole and the time is past when girls and women are to be shut up in the dark inner room, they are coming forth. The heathen ming it! The one who presents obstacles before the wheels of this chariot will live to see his own daughters blush for him. Oh! Dr. whenever you are called to consider the Girls' School of Kioto, founded as no School in all the field of Missions was ever yet founded, so completely taken up out of our poor hands into God's, please remember and speak of it as a fact a living beautiful fact about which God has set many sure defences so we may not fear being turned upon the street some ill fated morning. I had hoped to send photograph but could not before coming here.

Will endeavor to keep you better informed in the future. Our school being restricted twenty pupils for the present and pains [illegible] to aid none, we shall have many vacant chairs of course. The most flourishing school are nearly if not quite filled with paying pupils. In them no returns are required and they perform a labor in the care of the buildings but the many advantages offered here being many of the most intelligent class who from the changes of the past few years have lost nearly everything. Five years may see them restored in part and carrying on successful enterprises. If taken & helped in part now at the end of that time they would be powers for setting many lights throughout this land. A young man visited us recently he had read many of the infidel works of Mill & Spencer. His Tokio Gov. teachers instructed him to read & study these first and then if he chose he could investigate the Bible itself! This infidelity goes forth from all the educational centers—

Faithfully Yours—

Alice J. Starkweather—

Miss Alice J. Starkweather
No. 30 Kioto, Jan. 26. 1878
Rec'd Mar. 5th

Kioto Japan.
Oct. 19. 1878.

Dear Dr. Clark.

Your last rec'd with much pleasure. Very happy that I could give your compliments to Mr. & Mrs. Learned so readily here in our home, where you know they are keeping house during Misses Parmelee and Wilson's absence.

Mrs. L. is greatly restored and quite happy and I need not say makes me very happy. She is very regular in going out daily, and often takes errands for the School in her way. We intend at least to take long walks to-gether Sat. P.M. and try to go upon the Mts. as much as possible.

She has certainly been quite favored in improving the means of regaining health here.

We are impatiently waiting the news of the arrival of steamer expected to reach Yokohama to-morrow. The day following their arrival at Kobe we all hope to gather, and ——— well you can faintly imagine the rest, but we shall close with the Lord's Supper and thus begin the series of Semi-yearly Social and Prayer Meetings, which we have so much felt the need of. God is truly waking up the millions here. You will hear of the formation of the Akashi church. My former teacher wrote me this week of the good work at Hikone at the head of beautiful lake Biwa. To-morrow will be his third Sabbath there, where he has been engaged by the people to labor for a year. Students have been laboring there during the past year at intervals. Two married ladies, one a physicians wife and a young girl come to our school from there. The husband of the other and three other gentlemen come to the Training School. Now he writes some physicians, and others of notoriously bad character have been almost miraculously convinced of sin, led to turn from their evil course, and are seeking to prevent others from following their former example.

From 50 – 70 are regular nightly hearers "hearing with the heart".
My teacher was quite persistent in improving Mr. Doane's musical instruction, and since going there teaches the children music every afternoon. He explains the Bible from 8-10 a.m. at his home (a physicians house.) Teaching Eng. from 3-5 P.M helps toward his support, and from 7-9 is preaching. One man has felt so eager to have an organ which I suppose he never yet saw, that he sold off household treasures, and clothing to the amt of $40.00 and is inquiring if that will buy an instrument for the church they hope to form before long. He wants his wife & daughter to learn to play. The preacher's betrothed, in our school, plays nearly all hymns in church collection, very sweetly now. Miss Julia and Mr. John Gulick left Kioto to-day for Hikone, the young preacher was her teacher before he was mine –

Last Sabbath was held a delightful communion of the three K. churches and one of our pupils rec'd baptism. She is one of the fruits of Annaka, her companion receiving baptism soon before coming here.

You will doubtless receive an account from Mr. Greene such as we have enjoyed so much concerning the state of the church as he visited it a few weeks since. Mr. Neesima was having a photograph of his house taken today which I hope you will see in due time. I never go or pass there, with out looking twice once for you all, who I know, with us bear that kind family so tenderly upon your hearts & prayers - I promised you a view of the "Kioto-Home," this fall but some prefer waiting for shrubbery and since the sisters cannot be here to appear on the piazzas I am content to wait -

How I do long for a daily renewed & full baptism of the Holy Spirit. Here is our strength. God grant that each one coming to us may bring more and more of just this power. Assure all of the value of their ~~ever~~ increasing prayers, we feel it here.

Very Sincerely
Alice J. Starkweather -

J. Starkweather
Kioto, Oct. 19. 1878.
Rec'd Nov. 22.
5

Kioto Japan.
May 22d 1879.

Dear Dr Clark,

My last to the Woman's Board was by mistake not written upon "regulation" paper and I was very sorry.

At best my writing that mail was under difficulties, and such a poor copy even, was the best I could do.

No words can express the gratitude felt at the news of the fabulous legacy. We too will pray and work for a wise use of it. Our School is prospering steadily. In view of the approaching examination I feel only satisfaction. One of the finest students of the Training School who is soon to graduate has been appointed to the Japanese Professorship in the school regular full duties to commence Sept. next. But he has already commenced labor and his whole soul is deeply interested in promoting the fullest prosperity of the school. His efforts will enable our Annual Catalogue to appear in improved form with a choice course of study laid out. His excellent Christian example also is already proving invaluable to the school. School work here as at home does not allow of as many deeply interesting anecdotes month by month as other kinds of work. We learn to scrupulously avoid all unnecessary excitements and sensations but the deep satisfaction of seeing true principles deeply rooted, and the lasting foundations of Christian character planted is richly gratifying. This we do see daily. Two weeks from yesterday D.V. a church will be organized and a pastor installed at Hikone. Two married ladies former pupils here, and their husbands are expected to unite in forming that church. The pastor elect was my teacher for two years, formerly Miss Gulick's. Nearly a year of work is only developing his faith and rounding out a lovely & strong character. Twelve members are expected at first others have decided to wait a short time. There have been peculiar trials there. Not the least the return of teachers of the Greek church to this their native place.

The one who from the first was most active proved to be of a very fickle mind and afterward opposed the Christians because too evidently it Christianity would not indulge him in his sins. Now we hear he is repenting. The remaining two pupils from there now in school will go to the church organization. The organization at Yookaichi has been postponed until Fall. The student who is working there is evidently gaining in the confidence of the people.

May 24. Yours of Apr. 21st rec'd here to day from Mr. J. D. Davis who going on business (looking for a house for Mission Meeting) was fortunate enough to meet our new sister at Kobe. We hope to meet Miss Porter here the 26th. The Williams family will continue their journey by the steamer of the 27th. The opinion ~~go~~ expressed in your letter about our great hope of Christianizing Japan arising from native helpers has been strongly growing upon me of late and is I know felt by others. Not that the time for diminishing the no. of foreign workers here has by any means yet come. But when we look at the field, to bear the burden of thought that direct foreign work must be put forth mainly, in saving this land would alone be prostrating

If even comparitively few shall go out thoroughly leavened with a pure gospel, to their homes By the grace of God the whole shall be leavened. Nor are we alone to share in this leavening service. It is refreshing to hear of one and another who have caught the light from other societies and are spreading it. One of our choicest young men who is called to work at Annaka has parents at Kagoshima where a devoted teacher from the Presbyterians at Tokio has returned home (I wrote a few words of it to W. B. M.) He expects to go home there before entering on his work at A. to "introduce his parents to that teacher" he says. That teacher is doing noble work though very humbly. The missionary whom he formerly taught is troubled to hear directly from him. By way of explanation he says "I don't like to tell what I am doing." How well we can sympathize with that spirit. You at home cannot well imagine the cross it is to us. I have just now stopped to have a letter read to me from our brother at Yookaichi He is surrounded by the powers of darkness Different instruments of music are pouring their varied sounds into his ears night and day in the midst of gamblers and wicked people generally. But he is holding steadily on his way and a church will be formed there in the Fall we hope. Mr. Neesima has gone over there to return in a day or two. We appreciate most deeply that good brother's rare qualities for filling his oft trying positions and his noble and humble Christian character. Having been able to do so much we pray earnestly that he may be spared long to us. or best of all to God's own cause. We look with interest upon the convention of Japanese christians of the empire to be held the last of July at Osaka. Though it will be very warm indeed I hope to be present. The expenses of travel must hinder great no's. who would gladly attend but last year about 600 were present in Tokio.

In a former letter you spoke of sending helpers "adapted to the work". The difficulty at that distance of deciding who will be adapted is ground for deep sympathy. I often, so often think of what we hear at home of every conceivable qualification being requisite in a missionary

I have often regretted not having a full theological training, the most direct and thorough training for a teacher with peculiar reference to life here, carpenter landscape gardener farmer dressmaker and anything else that is useful to be thought-of almost. Though these so rarely abound in one individual an experience of some *trials* provided they have been blest to one will not in the least unfit for the best service here. Neither will the most brilliant and progressive at home be insured the widest success in foreign fields I believe -

One thing we have all to learn, a spirit of genuine humility. We may be sure if it has not been well ingrafted before coming, it may take not a few keen prunings, to accomplish it so far away from home. We in Japan are fortunately among a longsuffering people who politely bear many things that must sorely offend a taste that in deepest principle compares well with the best we have to show, at home. The impulsive, demonstrative pushing about of foreigners, the noisy tread, high and low, is not a convincing argument for the new religion, among a people whose tread is like the fall of down, as they pass about in their white socks or "tabi". I have been kept hitherto by His care, though under the great trial of not having my pledged companions with me. What I shall do when Mr. Learned's family remove I can only trust. I can truly say "Hitherto hath the Lord helped me" - always. I feel such deep sympathy with Miss Parmelee who is still obliged to remain at Kobe -

I am hoping to spend my summer at Arima. The hope of being in a larger circle of missionaries makes me long to go. Though for simple health I could not anticipate a better location than the cool heights of Mt. Heizan. Wherever we go it is to live in very narrow and rustic style.

We are anticipating the time when pastors shall be ordained over the two vacant churches here, and regular pastoral work which has never been enjoyed, begun. Kioto may be compared to old and conservative cities in our own country while Kobe being composed entirely of a changing population as farther West in the States, the people are fond of making new acquaintances & the work will spread much more rapidly. Nothing whatever of systematic visiting has ever been done here. I ache to be free sometimes and gather up the people even in our own neighborhood. Mrs. S. and I try to call on the church members and such time as I can possibly spare I sing and talk with the children, taking my organ to the preaching place near here right upon the street.

Quite a crowd gather and I am pleased to see the bright children turn from the variety of pictures and plays and ask for hymn books and very eagerly indeed begin learning "Jesus loves me" & "Happy Land".

Their teachers in the public school are always kind to me but I have never yet had time to embrace the opportunity of visiting the school as they so often invite me. The opportunities for making friends and winning hearers is the same in each of the other church centers, near Mr. Neesima's home and at the third church.

A J. lady who becomes a Christian especially needs to be led and shown how to overcome her prejudices and mingle with her neighbors for Christ's sake. If she is humble and willing to be led as some in Kobe & Osaka have been the

Spirit will lead her out from the cold pride of a heathen heart, than which I am convinced there is nothing more cruel. Mr. Sheffield has just given us a short call and cheered us very much. I shall have many interesting things to tell in my next.

Very Sincerely Yours,

Alice J. Starkweather –

P.S. As showing the need of careful personal leading and the slowness to seize opportunities just now is a case in point. A lady from another place has within the past year removed to K. She was counted their best Christian worker there so you may imagine we were delighted & expected she would have an influence. She has had sickness in her family but I cannot find that she has but one acquaintance in her neighborhood now after so long time. Two girls have been going over from the school on Sunday to strengthen mutual faith, study the Bible, sing & pray together at least. I very much hoped by praying for her neighbors she might be led into ways of helping them especially since the first or nearly much more rapidly. Nothing whatever of systematic visiting has ever been done here. I ache to be free sometimes and gather up the people even in our own neighborhood. Mrs. S. and I try to call on the church members and such time as I can possibly spare I sing and talk with the children, taking my organ to the preaching place near here right upon the street Quite a crowd gather and I am pleased to see the bright children turn from the variety of pictures and plays and ask for hymn books and very eagerly indeed begin learning "Jesus loves me" & "Happy Land". Their teachers in the public school are always kind to me ~~but~~ I have never yet had time to embrace the opportunity of visiting the school as they so often invite me. The opportunities for making friends and winning hearers is the same in each of the other church centers, near Mr. Neesima's home and at the third church.

A J. lady who becomes a Christian especially needs to be led and shown how to overcome her prejudices and mingle with her neighbors for Christ's sake. If she is humble and willing to be led as some in Kobe & Osaka have been the

Spirit will lead her out from the cold pride of a heathen heart, than which I am convinced there is nothing more cruel. Mr. Sheffield has just given us a short call and cheered us very much. I shall have many interesting things to tell in my next.

Very Sincerely Yours,
Alice J. Starkweather –

P.S. As showing the need of careful personal leading and the slowness to seize opportunities just now is a case in point. A lady from another place has within the past year removed to K. She was counted their best Christian worker there so you may imagine we were delighted & expected she would have an influence. She has had sickness in her family but I cannot find that she has but one acquaintance in her neighborhood now after so long time. Two girls have been going over from the school on Sunday to strengthen mutual faith, study the Bible sing & pray together at least. I very much hoped by praying for her neighbors she might be led into ways of helping them especially since the first or nearly arrived always makes the first call. Nothing has been accomplished in that direction but what is most trying on repeated occasions when old friends have come into her house she has sent excusing herself from holding the meeting, a simple reception of two other Christians who might talk familiarly of that which in conversation seems dearest to her.

It has been a small revelation to me of the slow & dull human heart.

a. J. S.

Miss A. J. Starkweather,
Kioto, May 22. 1879,
Recd June 25.

F. A. Stevens.

Oberlin, June. 28. 1875.

S. B. Treat,

Dear Sir.

Yours of the 25th inst - was received today. I am glad to hear of my appointment and shall wait anxiously to learn your decision with regard to the field. I have a preference for Central Turkey, but not so strong that I can not go to any other place as cheerfully as I would go there.

Respectfully yours
F. A. Stevens.

Osaka - March 4. 1876

My Dear Calista

In my letter to my brother I have enclosed this to you. It is a copy of a letter received a few days ago by Mr. avis and sent by him to us to be read. Please dont let it get into any newspaper for it is a private letter and such a thing would'nt do at all. I think the girls at the Hall will be interested in it as a voice from the interior of Japan. & perhaps Mrs Mead can use it in some Missionary society. I can not describe to to you the intensity of interest with which we read it. It seems a further unfolding of God's plans for Japan but it comes from so unexpected a source that our surprise is scarcely surpassed by our joy. The source is unexpected [illegible] so few of the foreigners here (outside the mission family) have any sympathy with the christian work. On the contrary, nearly all their influence goes in the opposite direction. As a general thing, the christian religion is so opposed to their manner of life and practices that they hate it - even to such an extent that they will go a good deal out of their way to avoid meeting one who teaches it. You may imagine how glad [illegible] Christ and is laboring it up in the interior of this benighted country. For say what you will about the civilization of Japan - it is still in the darkness of heathenism.

I was about to close my note but a bright idea has come to me and here it is. I think it is a good thing that the Ocean separates the foreign field from America for if it were not so & the christians at home could catch one glimpse of the work here, the students in all our Theological seminaries would be so engaged in fitting themselves to enter upon it that they would not even look at the home work, pastors would resign their charges to come & one of two consequences must follow. Either the home field would be deserted or - as the Board could not send all, the country would be filled with discontented pastors. As it is, they remain in blissful ignorance of the fruit they might reap & toil away at home "sowing much & reaping none" (Of course that is put a little too strongly for the home work is a glorious one) while here the reaping follows so close upon the sowing. But one thing is true - f christians at home would only consecrate their money to the Lord the Board would not be left in such financial embarrassment as to be bliged to cut off the establishment of out stations for the year. When the saka church undertake the work at Sakai they do it from their poverty r the Japanese are poor & when they give to spread the Gospel they make acrifice. They feel it. O that christians might understand & realize hat the most profitable investments for money are But I cant do the s[illegible] tice & may as well stop - So goodnight - Y. A. S. -

Osaka, March

Rec'd Moay

✓

4. 1876.

10.

Osaka, June 17, 18[illegible].
Rec'd July 26.

✓

Photo.

✓

Osaka, Japan, June 19, 76

Dear Dr. Clark,

I believe Dr. Adams is about writing to you in regard to a man for the position of Treasurer & general business agent for the Japan mission. As I have become an interested party in this matter, I have half promised to send a line also. He will probably state the facts in the case and as I am not good at special pleading perhaps my attempt is unnecessary. However, I feel so deeply on the subject that I want to add my mite of influence toward accomplishing the object. When I consented to assist the Treasurer in his work I did it because somebody must and there was no man who could do it - consequently it must fall upon one of us and I was the one selected. I presume I do not need to tell you that it will hinder me in preparation for work. So far I have dismissed my teacher, on this account but one day in the week, so studying four days instead of five, but soon I shall be obliged to give up study entirely for two or three weeks. I should not mind this so much if it were for rest and to gather strength for coming work, but the prospect of spending two or three weeks in the Treasurer's office in the hot month of July, instead of adding to my slender stock of Japanese by chatting with the natives in a cool retreat among the mountains, is far from pleasing - But this work *must* be done. I am as well able to do it as any of the women here. but I do it with the hope of being relieved soon as soon as the Board can send some one.

I am glad you met my sister in Oberlin. I can hardly help indulging a faint hope of having her with me in this work some-time.

Dr. Clark. I would very much like a photograph of yourself. was afraid to ask you for one but the fact that you have given them to others who are here gives me courage.

I hardly need to say that the future looks exceedingly bright to me - brighter & brighter as time passes and the time of active work draws nearer.

Yours most sincerely

F. A. Stevens.

me to teach you. For the salary I give my service to you. I am no longer my own. Now, suppose you tell me you want to go to Illino and want me to go with you to teach you. I say I do not want to go to Illino - I want to go Arizona. Does not that show that I have not given myself to your service but think I have a right to my own way? Now I do not want to go to Hell - I very much want to go to Heaven. If God should send me to Hell I should not be willing to go. I think that shows that I have not truly given myself to God." I asked him if God wanted him or any one else to go to Hell. He said "No" And you do not want to go there? "No I do not". Then I said, "Don't you see that your wish and God's are the same"?

Oct. 10th

I have written about my teacher Haka Nishi San. For a long time I have wanted to talk with him personally about Christianity and how he considers it to affect him but have not been able to find the words. You know whenever I start off on a new track I have to get the language from him, and when it comes to the subject of personal religion you can imagine the difficulty. So I have contented myself with our Bible readings, trying to make the little explanation I could give as practical as possible. Yesterday after~~noon~~ long thinking I thought I had hit a way of asking it which would open the subject, and so I made the venture and was well repaid.

He said there were a great many things very difficult to understand. For instance - God is a good Being. He made all things - Why did He make the Devil?

In answer to some explanations of mine he said he understood why it was that we were made with the power to do right or wrong as we chose and that the Devil was made good and that he fell - but people who are very bad do not become so all at once but gradually; and why was it that the Devil or any one else should begin to sin i.e. wickedness itself - how and why it necessary to understand that. He answered very earnestly "O no- I don't believe anybody understands it and it seems to me that although there is very much written in the Bible it is only necessary to understand the little that it all means (His idea was the concentrated truth) and our duty is to give ourselves to God not minding the things we can't understand. It does not matter about the Devil and those things". I asked him if ~~he thought~~ he had given himself to God He said he thought he had but there was one thing that troubled him. To illustrate he said, "You have hired

His face brightened, and he said he understood. Then I told him that if he prayed for a willing heart, God would make him willing to go if ever He should send him there, but He never would for He did not want anyone to go there. I wanted to say a good deal more, but could not for lack f words. He thanked me and said he was glad I had talked ith him and requested that e might occasionally ask me bout things that he did not understand and if I would explain to him a little at a time, e would very much rejoice.

It has been delightful to watch his progress. He has seemed to ke in the truth so naturally, s it came to him.

e said he had tried various

Miss F. A. Stevens.
Japan. Oct. 10, 1876.
Rec'd Dec. 14,

religions and although
there were good things in
them all none went to the
heart like Christs religion
He says his mother has
thought a great deal about
these things for a long time
but he has not till abou
three years ago.

A copy of a letter received
from Miss Fannie Stev
Missionary to Japan.

Miss F. A. Stevens.
Japan. Oct. 10, 1876.
Recd Dec. 14,

religions and although there were good things in them all - none went to the heart like Christs religion. He says his Mother has thought a great deal about these things for a long time but he has not till abou three years ago.

A copy of a letter receive from Miss Fannie Stev Missionary to Japan.

249.

Osaka, Japan. Jan. 29/77.

Dear Dr. Clark.

My conscience has been troubling me for some time because I have not acknowledged the receipt of your letter of Aug. 18. containing your photograph. I thank you very much both for the picture and the kind words. I don't feel that any praise is deserved on my part in the matter of the treasury work for I did not take it very willingly and it has so turned out that I have had very little to do with it - much to my delight - We look in vain for Mr. & Mrs. Jencks. At the arrival of each steamer the first question that goes the rounds is "Has any thing been heard from Mr. Jencks?" I do not know yet but a letter was re

ceived in regard to him &
yesterday's mail.
Your letter to Miss Wheeler i
reference to "Our School," we
read with much interest.
We three "the triumvirate"
concluded to write you our v
on the subject separately.
My ideas on the school quest
have become considerably mo
ified since I came to Japan
I left Boston with the idea o
going somewhere into the int
- possibly to Kiyoto - to help buil
up a girls' school such as th
Kobe Home. Arriving here
Kiyoto seemed closed and th
possibility of going there ver
uncertain while work in O
lay waiting to be done. The O
station was weak - Miss Gould
in feeble health and Miss M
& I thought that although w
were not yet ready for active w
Osaka needed us. It was m
idea at the time that in

to reach the mothers we must gather in the children, that a dayschool would be necessary in order to form acquaintances among the parents. Miss Gouldy pursued this plan and wisely too I think. Through her little school she has brought into the church those who are among the most active workers we have. But as time passes this means is, in my opinion, not needed. Osaka is opening so steadily, so surely that direct, personal, hand to hand, heart to heart, work may be done and ought to be done daily, I think, without the weight of a school to hold us back. This feeling grows upon me daily especially during the hour that I spend with my class in the school, and especially too when I hear every now and then of a new opening in the city. A glimpse into the wide harvest field outside the schoolroom has taken away the desire I used to have to spend my life as a school teacher. The thought of what our school now is produces the same effect. Three of our pupils are from Mr. De Forest's, two from Dr. Adams', three from our own (Japanese) family, all these being directly under christian influence. Another is a member of the church and an active christian worker. There are five others (two of whom have gone away & say they are coming to school on their return) to whom we can lend a helping hand through the school. We have about concluded that in these circumstances we had better bend our energies to the direct work for souls but retain our pupils at present as two classes, Miss Cozzdy teaching one and I the other. But if the work should ever so change as to make a school desirable we stand ready to enter into it.

I have not mentioned Miss Wheeler because she so decidedly prefers not to enter the school work and has so expressed herself from the beginning. I hope you will not think us fickle. Some members of the station have expressed themselves as heartily agreeing with us and others, so far as I can make out, think it may be the best plan. I am quite sure the Kobe station think as we do. So far as training christian helpers is concerned I think the school at Kobe and the one to be established at Kiyoto are all-sufficient. I realize the importance of that work and Miss Talcott is doing it most faithfully and beautifully.

I have not much to tell of work done on my part. My forenoons are mostly spent in study. Once a week I have a women's meeting but it is a new thing and few come as yet. Last Thursday afternoon the room was nearly filled with children for whom I had nothing prepared so I got rid of them by appointing a Sabbath School on the next Sunday which was yesterday. A little later than the appointed time the room was well filled with bright children, a few women and two men. My teacher and his mother came and, together, we got along very nicely. The place is quite a little distance up in the city and we hope to make it a centre for work. Miss Gouldy & Miss Wheeler will tell you of their meetings and work.

Yours very sincerely
J. A. Stevens.

Osaka, Japan. Oct. 19th 1878.

Dear Dr. Clark,

If I can fight off sleepiness and weariness enough to write a few lines this evening I shall be very glad. I have been debating with myself whether I had not better break over my principle of not writing on Sunday and leave it for tomorrow but I fear I should not be the gainer if I should do so.

For some time past I have been revolving in my mind the question Why is it that no lady is sent to us with Fannie Gardner? Is it because the Woman's Board has not the means? If so, I suppose we must wait and pray. Is it because no one can be found who is suitable? If so we must wait and pray. Is it because our friends at the Rooms think we do not need or want another? If so I would like to take them through the streets of Osaka and show them the crowds of women who ought to be reached and might be if there were only workers, and remind them that at present Miss Gouldy is the only one to carry on that work; that we are expecting one new helper who will be obliged to confine her efforts to the study of the language for a long time to come; when we confidently hoped we should have two, at least. Long before Miss Wheeler went away or thought of going we thought we must have two more. Now she has gone and we simply get one who is to take her place, which of course no one new arrival can do. It is very little I can do among the women now. I am in school from half past eight to eleven and from one to three. This cuts off my study as I am too tired by the time school closes to do much in that line though I try to study from 3 to 4. P.M. Miss Gouldy is pretty well now but I dont know how long she will be so at the rate work is increasing. As for myself I shun overwork from principle and so keep well but it requires a good deal of grace to do it. Poor Miss Wheeler is a warning to us all. We felt when she went away that if she should be attacked by any of the diseases prevalent in China she would stand a very poor chance, she had so used up her strength here in Japan. Hers was too intense a life to last long.

It has occurred to me lately that perhaps we have not done our duty in the way of begging. I am a very poor beggar. I am generally a "good little girl" who takes what she can get and tries to be satisfied but, you see, the case is urgent. It isn't for myself either. I am not afraid of breaking down for I will not do too much, but others don't take to laziness as naturally as I do and then I do want to see the work done.

Perhaps our friends think we had better wait and see whether Misses Parmelee & Wilson are going to be allowed to go to Kyoto. We build no hopes on them. There is no more probability of our getting them than if they were in America. Indeed I think there is less. They are wedded to Kiyoto and would not come to Osaka to wait for their passes because they *didn't want to get into the work*, which was perfectly right & reasonable. Ever since I received a letter from you in the spring one sentence in it has been in my mind almost continually. I have "rolled it as a sweet morsel under my tongue" and it has been such a comfort and hope to me that I can not bear to think that, perhaps, it is not to be. It was this "We plan to send, *at least*, two more ladies to Japan this fall." Of course, Japan, in this case means Osaka. So I have been looking and longing to hear of the second lady. And now Dr. Gordon is almost back among us but we hear of no one but Miss Gardner.

I wish I had more time to write but am too busy. So when you do not hear hear from us you may be sure it is work that keeps us from writing.

I don't feel that I am accomplishing

so very much but am doing the best I can and trying to leave results with Him who knows best how to bring them about.

Yours very truly,
Y. A. Stevens.

Rec'd Nov 22 W.

Request for another lady at Dakka.

Osaka, May 26th 1879.

Dear Dr. Clark.

I want to thank you for sending Miss Colby. Of course I need not tell you that we are perfectly delighted with her and we hope to keep her. I shall feel a little more secure in the possession of her when Miss Porter is fairly off for China. I haven't a word to say against Miss Porter especially as I have not yet met her but I have heard that she is very eloquent, though Miss Colby says that Miss P. has tried not to influence her.

Our school remains just the same in numbers.

We are all well here at our Home and happy in the prospect of enlarging our borders to make room for Miss Colby. You will hear through others of the Station vote calling for more ladies. We think Miss Colby's coming must be in answer to this call & to prayer only another instance of the way in which the Father is caring for His work in this land. While I may be selfish in wanting Miss

Colby to stay with us still my heart does go out for N. China and I do hope the Board will be as generous and the ladies of America as willing towards ~~to go there~~ ~~to~~ China as they have been toward Japan.

Very sincerely yours.

F. A. Stevens.

Osaka May 25th/1879
Rec'd June 24.

Arima, Japan, Aug. 23. 1879.

Dear Dr. Clark.

If you read Mr. Gulick's letter first you will know about what the contents of mine must be beforehand. If you call on me to give an account of myself, my only excuse is. I didn't mean to do it - and the only reason I can give for my share in the catastrophe is that I know we love each other. The only regret I feel is that I must leave the Osaka school. Of course, I do not propose to do this immediately, and the time for doing so will depend entirely on ~~the~~ how soon I can be spared from the school. As our decision was only made this morning, no definite plans have been talked of; but I feel that I must see the school safely through the coming year, at least. I hope that not only our friends at the rooms, but any ladies who have the foreign field in view, will see the necessity and that some one will be provided to take my place in Osaka. It is my hope that Miss Gardiner wi take the school; but she must have some one to be with her. Miss Colby & Miss Gouldy seem to be peculiarly adapted to work together happily. Miss Gardner & I, though not quite inseparable, as our missionary brothers & sisters say of us, yet we do seem to belong to each other, and it will be hard to part, & especially so if the plans now on foot are carried out. I am not prepared yet to tell you definitely about the school, only that the native christians are putting up a building, which we hope to occupy by the middle of next month. Nothing more than the schoolroom will be ready by that time, so it will still be only a day-school for a time.

Please forgive me for changing my plans so completely. I don't propose to drop missionary work by any means.

Very truly yours,
F. A. Stevens.

Burma, Aug. 23, 1879.
Rec'd. Sept 29.

Oberlin, Ohio.

June 3rd, '73.

Rev. S. B. Treat.

Dear Sir, I graduate from ~~th~~ Theological Dep't, Ob. Col., August next. Am a graduate of the classical course of this college.

I saw a notice in the Advance a short time since that the Board of Foreign Missions stood ready to send 20 men to Japan.

I don't know that I am naturally qualified for the work. I learn languages with difficulty. I am a graduate in medicine, — have practiced some perhaps I could employ my qualifications in this line to a good advantage, while I was mastering the language, so as to render myself useful in good work.

I am married — have a wife & one child; — which increase the difficulties of going somewhat.

My mind has not been turned much toward foreign Mission work. — I write you to learn something of the field opening up in Japan, — the need of men, &c.

Truly Yours.

Wallace Taylor.

Rev. Wallace Taylor
Oberlin, June 3. 1878.
Rec'd June 6.
Ans 10

254.

Oberlin. Ohio.

July 16th, '83.

Mr. Clark.

Dear Sir:- Your letter of June 10th came to hand some time ago. I have been considering the foreign mission work for some time. I have not yet concluded to enter upon that work, though the tendency of my deliberations are strongly in that way. I see. I desire to go where I can do the most good, & labor to the best advantage for Christ's cause. It seems to me there are more urgent calls abroad

than at home, & fields of as grea
if not greater influence open.
Still I don't yet see my way clea
to go. I pray to be led as my
Master would have me go.

I saw Mr. Treat, but had
only a few minutes to talk with
him. I have also seen Rev. Haskell
of Hunting. From what
he said of the Bulgarian fie
it does not seem to me that a Med
ical missionary is especially
needed there. There are medica
advisers there from the medica
schools of Europe. If I go o
the foreign work, my choice

would be Japan. Why I can scarcely say, but to me it seems the most inviting & needy field at present.

I have a wife & small child. (18 mos. old)

For myself I should not hesitate a moment, but I do hesitate some on my wife & child's account. Though Mrs. Taylor says if I think best to go on the foreign work she is ready & willing to go along. She is a devoted christian & willing to sacrifice for her Master's cause. I have written Rev. J. S. Atkinson since I learned he was under appointment for Japan, & received a very cordial reply.

I have no friends dependent on me, but Mrs. Taylor has a mother who is some dependent on us. Provision for her support though I think can be satisfactorily made.

Should we conclude to go to Japan what would it be expedient to take as an outfit? Where a man has an insurance on his life what is the result of his going as a missionary? Must he give it up, or will he be enabled by economy to save enough out of his allowance for living to pay up the policies? I shall be glad to hear from you at an early date, as to points mentioned in this letter, also any other suggestions & advice you may think wise to give.

Yours in Christ, Wallace Taylor

Rev. Wallace Taylor.
Oberlin, July 16, 1873.
Rec'd July 18.

my objection was in being her mother's dependence on her, which now seems to be very satisfactorily adjusted. Thus one by one the objections which stood in the way to our mind have one by one been removed, & if we can be of more service to God's glorious work in the foreign work than else where, there is where we ought to go.

As you need men for Japan now, & from what you have written me & Mr. Treat said I suppose our offer will be accepted. If you received my last letter, you have had the circumstances laid before you, which seemed in our way, in regard to which I should

Findlay, Ohio,
Aug. 18th, '83.

Rev. N. G. Clark,

Dear Sir, - I wrote you from Oberlin near two weeks ago; but as yet have received no reply. Commencement being over at Oberlin we are now at Father's enjoying a vacation & rest. Thinking that perhaps you did not receive my last letter, I repeat some things in this that I wrote in that.

The difficulties which appeared to be in the way of my going a encumbrance, God in his providence has seen wise to remove. Namely, Mrs. Naylor's mother's dependence on us. Another daughter of hers, Mrs. Gamble & husband, are willing to keep her. We feared that our going away to a foreign field might work on her unfavorably, as she has been afflicted with a kind of emotional insanity for a few years. But she takes it kindly, appears willing that we should go, and Mrs. Gamble & husband do not feel burdened at the thought of mother's being principally dependent on them,

& that they shall have the whole care of her. Yet we feel it our duty to set aside some little year by year toward her support. This we believe we shall be able to do, perhaps as well by entering the foreign work as if we remained at home.

God thus in his good providence appears to open the way, & we take it as an indication of his will that we enter the Missionary work in Japan, & hence we stand ready & willing to go. Mrs. Taylor says she would as soon go on the foreign work as remain at home. Her [illegible] being absolutely, then I am not now able, nor in means to provide a proper outfit. In this we feel that we must necessarily be an expense to the board, which I see gives a liberal allowance for an outfit.

Having a Medical education I would of course prefer to go as a Medical Missionary, placing the emphasis of course as you say on the Missionary. I would of course expect to use my medical knowledge and I would any other qualification I may have so as best to further the work of Christ among the poor & benighted. Especially would I expect to make use of this knowledge while acquiring

be pleased to have your
opinion.

I now wish the ques-
tion of my going to Japan
had been worked up some
month ago, so we could
have gone in the Sept.
steamer with Bro. Atkinson
& wife. But the fact in
the case I believe to be this:
that I was loath to take
it up lest I should see
it to be my duty to enter the ~~in a~~
foreign field, & the dif-
ficulties which appeared
in the way afforded a
tolerable excuse, hence
I delayed. But I have
prayerfully & as I think
carefully canvassed the
subject, laying it before
God & asking to be led
directed by his wisdom.

We have slowly, perhaps
with a little reluctance
come to the conclusion to
go. Many things one by one
have had to be given up
before we were perfectly
willing to go. But when
Christ has done so much
for us, with a grateful
& loving heart we must do
what we can to advance
his kingdom on earth.

When shall we go?
I would prefer to go as soon
as practicable. We have
thought that perhaps
after October the voyage
on the ocean might
probably be so stormy
that it would be best not
to go till spring. Yet
I would much prefer

to go this fall, if practicable. On this point I suppose you have full information, & shall follow your advice. Again I have no employment now & would not wish to remain idle long. If we do not go for some months I can go to the Home missionary work for a time, for which I have several offers.

In regard to an outfit, I defrayed all ~~my~~ our expenses while in the Seminary by teaching & preaching, without receiving a cent aid from any source, having no means to fall back on. We lived on common

Rev. W. Taylor.

Findlay, O., Aug. 18th, 1873.

Rec'd. Aug. 21.

[illegible] times
the language, so that I
might be able to ac-
complish something
from the beginning.
I know you have two medical
men in Japan now, & have
thought that perhaps you
might not deem it wise
to give another "a medical
outfit" for that field. Yet
I should very much like
desire to have something
of an outfit in that line
for reasons already given.
Should you see wise to give
only the outfit (in amount)
for a missionary, I should
prefer to spend some of it
in a medical outfit & deny
myself in other things,
rather than to go without
it. This I think would
be expedient in me, judging from
what I know of the work

being

in a foreign field, & also
for our own comfort
& satisfaction. I sold
some of my books & in-
struments (necessary ones)
when I went to the Sem-
inary, to enable me to
commence my studies
there. On this point also
I should like to have your
candid opinion.

Finally, I should be
ordained before I go,
undoubtedly, & this I
should prefer to take
place at Oberlin, among
by my old instructors
& highly esteemed friends.

I think of nothing fur-
ther now that I need
write of. Excuse please
the length of this com-

munication. I desire to hear from you at the earliest opportunity possible, that I may shape my plans accordingly.

Yours sincerely in
the cause of Our Lord &
Master.
Wallace Taylor.

P.S. Address me at Findlay.
Ohio.
W. Taylor.

" H., Hor

of course is a greater or less care. Besides there is a liability of her becoming so bad that she would have to be cared for. Though she is no worse now than she has been for several years. Should Mr. Gamble die mother would be entirely dependent on us, for he is not a man that saves much from year to year. This is what makes it somewhat unpleasant for us under the circumstances to go to the foreign field. Though I think this matter can be satisfactorily arranged.

Again should I go to a foreign field, it would give me a comfortable assurance to carry

Wallace Taylor

Aug 5 83

Rec'd Aug. 7th

Oberlin, Ohio.

Rev. N. G. Clark.

Dear Sir, We have been dilligently & prayerfully considering the question of going on the foreign missionary (to Japan) work. Taking into consideration the demand & supply at home & abroad, together with my medical qualifications it seems to us that in God's providence we might be able to accomplish more for his cause in the foreign work than at home, and of course we stand ready to go, if all the difficulties are out of the way. The only difficulty now in the way is that Mrs. Taylor's mother is partially dependent on her for support. I mentioned this to Mr. Treat when he was here but think I have not written of it to you. There are but two daughters in the family. Mrs. Gamble, (Mrs. Taylor's sister) is married to a lawyer, who lives in Mt. Morris N.Y. He has a practice of $5,000 or $6,000 per yr. he says. He is not a professed christian, bu is a kind hearted & benevolent man. Mrs. Taylor's sister & mother are christians. We have been corresponding with them on the subject

of mother's support should
we go to a foreign field.
They express a willingness
to keep her, yet we feel it
to be our duty to set aside
some little year by year
~~for~~ toward her support. The
unpleasant features in
the case is that mother
has for a few years been
afflicted with emotional
insanity. She is peaceable
& quiet, loves to work, &
Mrs. Gamble says that
mother is in reality no ex-
pense to them for she more
than pays her expense by her
work. And she is a great
deal better when busily
employed. Yet she is
disposed to go from
place to place, at times

a life policy, that in case
I should be called away
those dear & dependent on
me might have some sup-
port. We should trust the Lord
& know for all things, but
trusting the Lord does not for-
bid making a wise use of
the means Providence has
placed within our reach.
Dear Brother, I hope you
will appreciate my feel-
ings & views on these points.
I have presented them
thus fully that you may
know how matters stand
with me, even at the
risk of being ~~the~~ suspected
of seeking after the loaves
& fishes. For when a man
goes as a missionary he
is expected to give up all
& trust wholly in the Lord.
I rather felt that these things

would be beyond my reach, till in talking with Rev. Haskell. He said he was able to set aside $100 per year towards the support of his mother-in-law. If I would be able to set aside so much I feel I could meet the responsibilities, not go weighed down with duties not discharged. Mrs. Taylor is a great economist, & if Mr. Haskell could do so much I hope we would be able to do so also. There are so few willing to go to foreign fields while the demand is so great inclines me the more to it.

I have written at so great length that I might set the matter before you as it appears to me. Perhaps I stand in a false light in some things. I hope to have your advise & counsel.

I hope we shall know definitely in regard to the matter spoken of in a week or ten days. Mean time I hope to hear from you.

Should we see the way clear to go, would you advise to go this fall. I would prefer to, as I have not any thing to necessarily detain me. Unless Nov. or Dec. would probably be too stormy a time to cross the ocean. I think the fall a more preferable time to go to a new country than the spring.

When I enquired of you as to outfit, I was not aware that the board gave an outfit, & supposed the only outfit was what the friends of the cause saw fit to give the one going. Under such circumstances I wondered if we with

our small means
would be able to provide
ourselves a suitable out-
fit.

Yours in Christ,
Wallace Taylor,

that I may have some allow-
ance made me, that I may
get a few necessary books, a
few instruments & some med-
icines, although I suppose
the most of the latter can be had
in Japan. I see by looking at
the Report of the Board for '72.
I suppose Dr. Berry [illegible] have
had a medical outfit of about
six hundred dollars ($600.00)
& Mr. Gordon of about three
hundred & seventy five dollars
($375.00). Now I will be sat-
isfied with [illegible] left [illegible]
[illegible] better [illegible] missionaries
received, then having [illegible]
[illegible]
it [illegible]
[illegible]
& have [illegible]

Rev. Wallace Taylor,

Findlay, Oct. 8. 1873.

Rec'd Oct. 10.

Findlay, Ohio.

Sent $3.50.
Oct. 10.

Oct. 8th, '73.

Dear Brother Clark,

I reached here last evening, after doing what I could toward our outfit in Oberlin & Cleveland, at present. Mrs. Taylor & Son are well.

I hoped to have found a letter from you on my arrival giving a list of outfit, but none have come yet. Seven hundred & fifty dollars ($750.00) I believe you said was allowed as an outfit for Japan, if necessary. I suppose we can completely [illegible] [illegible] for our outfit [illegible]

specially as we have but little
to start on, & not yet some have
assisted us. Upon consider-
ing the matter hastily, we sup-
pose that an outlay of $5000
before we start, $1000 in San
Francisco & $1500 after our
arrival at Japan would
be about what we would wish.
For this when we receive the
list & outfit we may see
best to reserve more till we
reach Japan.

There were seven boxes of
books sent to the graduating
class in Theol. at Oberlin
from Phil. Pa.
some time last month, & there
being eight of us some one
must go without, & that one
will be me. I knew nothing
of it till I reached Oberlin.
The Second Ch. Oberlin [illegible]

from making up a box for me
to supply its place, as they
say. After this is made up
I will probably need a few more,
which I will send to you
for, but cannot now, as I
have not received a list of
what the box may contain, &
I donot desire duplicates.
To meet this I would say fifty
dollars ($50.00) may be reserved, & I have
already received one hundred
($100.00)
dollars from you. You may
therefore send us three
hundred & fifty dollars ($350.00)
to be expended before we start.
Upon the assurance of receiving
which I have already made
some purchases, that we
might be ready in due time.
In regard to medical
outfit I desire exceedingly

[illegible] I am exceedingly gratified in receiving of the Board [illegible], I have a minimum outfit of two hundred or two hundred & fifty dollars ($200.00 or $250.00) made me. If the Board see wise to do so (I hope at least that some allowance may be made) you may send me that amount, or the greater part of it. I expect to use the wisest economy I can in regard to all our outfit.

I know nothing about the vessels that sail to Japan, some of them may be much more preferable than others. I should not wish to embark in a vessel that was in any way unseaworthy. I suppose you know something about the

Dec. Steamer, or some other con- fixed on the 2d of Jan. Steamer as would be a more desirable ~~route~~ unless it be wise to sail Jan. 1st, '71. Otherwise I should prefer to sail Dec. and I think we can also be ready to sail then, this will give us a month or a little more to prepare before leaving, and to do so will you please hasten along the necessary means.

I think of nothing further now that I need write. Will write again as soon as the list from [illegible] comes to hand.

Yours truly,

Wallace Taylor.

that it not now gave way to
all the times to any one. The
I can now get hold of, I have
come to a stand still per ne-
cessity. This I did that we
might be ready against
the time above stated.

I see in the statement
for outfits which was for-
warded me, that if we
have through tickets to
Yokohama from Chicago
or points further east that
250 lbs. baggage, each, will
be allowed on the R.R. from
Omaha, as J. D. Davis thinks
And M. L. Gordon states that
he actually obtained this.
Hence if half fare tickets
from Omaha to San Fran-
cisco can be obtained easy,
I think it would be very
desirable to obtain through tickets
for missionaries & property from

W. Taylor

Findlay, O
Oct. 11th, '73.

Rev. N. G. Clark.

Dear Brother, Yo
letter of the 6th, with list of
outfit reached me yesterday. I have already written you what we supposed would be the best outlay of the funds allowed us for outfit.
After reading the list of
outfit we think best
to make some little
change, expecting
$150.00 in San Francisco
& $100.00 in Japan. As
more articles are advised
to be taken in San Fran
cisco than we had

[illegible] recd. [illegible] The $35 [illegible]

I requested you to send me

supposing you would be able

to send it all before plant-

[illegible] but receive first 11 Dec

is [illegible] welcome. The

[illegible] settled & finished

up to [illegible] last, hope

[illegible] may have some allowance

[illegible] not so large as I requested,

please also send to Findlay.

We can get ready to sail

[illegible] The Lee, St Thomas, sup-

pose it is bad road in a good

[illegible] country or so. Or if not

[illegible] ready we will go any

time. I am doing nothing

[illegible] while [illegible]

[illegible] be at work, learn-

ing the language, prepar-

atory to the [illegible]

[illegible]

the preceding paper.

We have friends on the way, & two sisters of Mrs. Taylor an Aunty, which we shall visit. Hence we expect to leave Findlay early in Nov. perhaps as early as the 5th. And leave Omaha the 17th of Nov. This will give us a week & perhaps more in San Francisco. Dec. coming on Monday & to leave Omaha Nov 24th would not allow us time enough at San Francisco before sailing. Either that or leave Omaha a few days later. Then on the road on Sabbath, which I do not wish. Hence you may send on the funds for outfit as soon as possible. I have expended

Chicago (via Des Moines, Iowa) to Toledo, to Yokohama, that we may avail ourselves of the carriage of so much the more baggage. But you know more about this than I do, hence I will not presume to direct you.

Any surplus funds that I may have at San Francisco after making the necessary purchases, & reserving enough for the remainder of the journey, what disposal is best to make of it? Convert it into Specie & take it along to be turned over to the treasurer in Japan, or send it in a draft to Treas. Ward in Boston? Convert it into specie & take it along I think you advised, yet I am not sure, We will send you our [illegible] when we leave, but as yet they are not ready.

[illegible] as speedily, transact all necessary business for us as though we leave Friday as early as Fri 5th inst. For unless some Providential delay which we cannot now see, we shall leave about that time.

Very truly yours,
Wallace Taylor.

purchase tickets to San Francisco at Omaha, it will be sufficient to have allowed us 250 lbs. baggage free, if necessary; as stated by Mr. Gordon in his letter of April 9th, '78.

We will ship our goods next week, when I will send you a list of the value of their contents, as you desired.

We shall leave here early in Nov., perhaps as early as the 5th we wish to visit some relatives on the way between here & Omaha. Hence please send the ticket & means to cover other traveling expenses so as to reach us here by that time.

Enclosed are Mrs. Taylor's & my photographs; also one of our little son, Norman M, for your room.

I shall write again on the receipt of your forthcoming letter.

Very truly Yours,

Wallace Taylor.

W. Taylor

Findlay, Ohio.
Oct. 18th, '73.

Dear Brother Clark.

I have been waiting most of this week for a letter from you, but as yet none have come. I received the check sent by Mr. Chapin for $350 in due time. Hence I have not been in need of any thing. Still I am anxious to know what allowance has been made for my medical outfit, if any. There are a few books, a few instruments, & some medicines that I desire much to take along, bu

for myself & family, we
can readily procure them.
And furthermore I hope to be
able to make some use of my med-
ical knowledge to win the
favor & confidence of some
natives while I am
learning the language, &
I feel that I am accom-
plishing something. Hence
I hope for some allowance
in this line. Still I do
not wish to be exorbitant
in my requests. Hope
to hear from you soon.

I herewith send you
a list of books, which you
will please order & send
to San Francisco. The
list I have made will
amount to over thirty dol-
lars. But if you cannot

get them at so great a discount as to make them amount to but little over fifty dollars, omit the works inclosed in parenthesis in the list.

In regard to our tickets, concerning which I wrote in a previous letter; if you send us tickets from Chicago, please get them by the way of Des Moines, Iowa, by the Chicago & Rock Island R.R. This is as direct a route as any to Omaha from Chicago, & I have a sister living in Des Moines whom we desire to visit a day or two. I suppose, upon further consideration, that if we have tickets to Yokohama, &

P. S.

Dear Brother Clark,

I have just received your reply of the 16th, in which you state that you deem it not expedient to allow me a medical outfit. I am sorry of this. if it is best I cheerfully comply. In regard to other matters of which I have written you I hope to hear from you soon.

Respectfully yours.

H. Taylor.

Findlay, Oct. 21. 1873.
Rec'd Oct. 24.
Mr. Ward ans 27

Findlay, Ohio.
Oct. 21st, '73.

Rev. N. G. Clark.

Dear Sir.

I wish to enquire what the rate of exchange (currency into gold) is in San Francisco? I presume it is greater than in N.Y. or Boston, & that in making my purchases for outfit I can do much better with gold than ~~with~~ currency. I [illegible]h you would ascertain as to this,

---

N.Y. gold is not much more than 8 or 9 of premium.

I have sent off some of our goods to San F.—

Is it necessary for me to write ~~him~~ Mr. Flint in regard to them & that I expect to sail next mo. or will you?

I should be pleased to hear from you soon in regard to the points mentioned in this letter, & also those spoken of in my previous letters.

In great haste.

Respectfully Yours.
Wallace Taylor

& If I can do better with gold, which I think I can, send me a gold bearing draft for the $150.00 which I expect to expend in San Francisco. Don't misunderstand me. I suppose the allowance for outfit is made in currency, hence my idea is to buy in Boston a gold bearing draft on San Francisco with the $150.00. And I shall strive to take what money I shall have over after leaving Omaha in specie. — Now in regard to the $100.00 of outfit money for Japan (or thereabouts) am I expected to carry that with me, or receive its value in Japan from the treasurer there? If I am to take that along also, I wish its value to be sent me in a gold bearing draft on San Francisco. And yet I wish to carry as little money about my person as possible.

Please enlighten me on these points. I wish to handle the means that come into my hands so as to be of the most possible service to me. Currency, I think, is at about 20 or 25 per cent discount in San Fr. while in

Rev. Wallace Taylor

Findlay, Oct. 27. 1873.

Rec'd Oct. 29.

Findlay, Ohio.
Oct. 27th, '73.

Brother Clark,

Yours of the 22nd reached me Sat. Thanking you for the $s & whatever the Committee allowed me toward medical outfit, you may please send it with the fund to cover traveling expenses to Findlay, & I will judiciously expend it partly in Chicago & partly in San Francisco. You did not give me the full address of your agent, Mr. Henry [illegible], in Chicago. I addressed a letter to the Chicago office, with the same [illegible] enclosed letter be addressed & mailed to Mr. Humphrey agent of the A. B. C. F. M. which I suppose he will receive.

We desire to leave Findlay Jan. 5th. Hence you will please send the funds for traveling expenses &c., so as to reach me by that time.

Will you also please send me the Report of the Board for 18[illegible] if it is yet published, & also Prof. Seeley's address at Minneapolis, Minn.

We have filled out the blanks sent us, & inclose them. I also send the value of the boxes forwarded to San Francisco, as you requested.

We have about finished our preparations, & are ready to start on our long journey. I have grown weary of having no definite work to do. Never was so long idle in my life before from Commencement, Aug. till now. May the Lord in his good providence give us a prosperous journey.

I think of nothing further now that I need mention. I suppose this is the last letter I shall write you from here, to which I shall expect an answer.

We are all in good health.

Very truly Yours,

Wallace Taylor.

Taylor

day, Nov. 1. 1873

Rec'd Nov. 3.

Findlay, Ohio.
Nov. 1st, '73.

Dear Brother Clark,

Our tickets & traveling funds have not yet reached us. I thought it possible that I should have ordered them of ~~Sec.~~ Treas. Ward. But all this I left to you. I hope they may reach us in time. If not so we can start Nov. 5th, they must be here so we can leave Nov 10th, for that is as late a date as we should leave Findlay.

was so stated in the application that I made. If it will not answer, I will have Minister Bingham in Japan to correct it, as he is an old friend of my father's. It is probable that we may not leave Findlay before the 10th. Hence if there is anything further upon the receipt of this that you need to write me, it may reach me before leaving.

Very truly Yours
Wallace Taylor.

To day I received an answer from Mr. Humphrey of Chicago, telling me where to find him. He also stated that he could furnish the traveling funds. But I look to you for them & shall not look elsewhere except at your request.

You sent me the Report of the Board for '72. I have this. If the Report of the Board for '73 & Prof. Seeley's address is not yet published, please send them to me at Japan (even at my expense) unless they are to be had there.

You said you would select ~~a cap~~ our rooms on the Steamer in Boston & thus secure them. Hence I did not write to Mr. Flint of San F. in regard to it. But if this has not been done please see to it, or let me know & I will write Flint.

We have been vaccinated within a year. Could get no vaccine here. I will see to it if necessary in San F.

I have obtained a passport. Yet it is not inserted that I am to be accompanied by wife & child, though it

Rev. Wallace Taylor
Omaha, Nov. 17. 1873.
Rec'd Nov. 20.

ack

Omaha. Neb.
Nov. 17th, '73.

Dear Brother Clark.

Reached here Sat. All well & in good traveling condition. Hope by God's blessing to continue so throughout the journey.

Mr. Humphrey was not able to obtain reduced rates at Chicago to this place for us. The R.R. Men said they had not done so since June last, didn't know when they could again, but hoped to be able to extend half fare rates to Missionaries soon.

~~above~~ I expended the $50.00 allowed me for medical outfit in Chicago, confidently expecting to be able to carry it free to San Fr. If I cannot I shall be sorry for it, for I do not wish to put the Board to any extra expense. Prices on such things I understand are about 25% dearer in San F. — Our bagage now must amount to near 500 lbs. The excess (over 200 lbs.) I shall send by express, (as near as I can) ~~for~~ if I can send it any cheaper, & I think I can, after some little inquiry.

I find Rev. Sherrill a fine man. Heard him preach to day. He sends love to you. This place is full of roughs in anticipation of the coming fight. We shall get out of this place as soon as possible. Leave today! Mon. Nov. 17th at 11.50 A.M. Shall write you from San Fr.

Very truly yours. Wallace Taylor

I could not obtain half rates on through tickets to San Francisco. But obtained tickets at half the local rates, ($70.00) $140.00. This is what all the Missionaries have had to pay this fall, Mr. Humphrey says, & I could do no better. Neither have I been able to have more than 200 lbs. baggage (100 lbs. each,) allowed me free. I shall try again this morning with the assistance of Rev. Sherrill. But have little hopes of securing more. Mr. Sherrill says they are growing closer & closer on half rates & extra baggage all the while. And probably nothing of the kind will be allowed ere long. The Gen. Baggage agt. said they never allowed more than 100 lbs. baggage free on any one reduced rate. I suppose Dr. Berry & Mrs. Gordon had half fare tickets & they had 250 lbs. baggage free allowed, each. As the agt. falsified to me in regard to points that he must have absolutely known correctly, it is most probably he did on this, & I cannot place much confidence in his word.

After consulting with Mr. Humphrey in regard to the amount of baggage I could most probably get allowed me free, on presenting my ticket to Yokohama Japan, on his advice

List of boxes & value of the same shipped to San Francisco, Cal, by Wallace Taylor, & consigned to Messrs. Flint Peabody & co.

From Findlay Ohio.

Oct. 22nd.

Box No. 1, Books & household goods, $246.
" " 2, Household goods, & clothing, $174.
" " 4, Books & household goods, $68.
" " 5. Sewing Machine & sundries, $97.

From Oberlin.

Box No. 3 Books (I suppose from Prof. Mead's last letter about) $100.

From Boston.

No. 7. Books (Of these you will know the value, I suppose about $70 or $80, retail, yet, I do not wish them to cost me more than $50.)

Wallace Taylor.

Nov. 29th '73.

San Francisco. Cal.
Brooklin Hotel,

Bro. Clark.

Our goods have all come on, except the box of books from Boston. If it comes on against Monday morning it can be shipped on this steamer, if not it can be shipped on the next steamer.

We sail Monday, 12 M. Dec. 1st on the "Great Republic." Our stay here has been a pleasant one one, in the main, though rather long. By ascertaining the day of the week that some of the missionaries sailed, & also the

Rev. Wallace Taylor

no. of days they were here, they must have traveled on the Sabbath, or remained over Sabbath at Salt Lake. Whether it would have been better for us to have left Omaha so as to ~~hav~~ have less time here before sailing or not, since the funds of the Board are low, I leave you to say. I followed your advice in leaving Omaha on Monday so that we might not be on the way on the Sabbath.

We all have our usual degree of health. The Lord has blessed us so far on our journey, & we pray that in His mercy he may prosper us on the remainder of the way.

Very truly Yours.

Wallace Taylor,

San Francisco, Nov. 29, 1873.

Recd. Dec. 8.

Rev W. Taylor

San Francisco, Cal.
Brooklyn Hotel.
Nov. 25th, '73.

Bro. Clark.

We reached here Friday evening last at 10 P.M. safely. We had a pleasant journey across the mountains. It was storming at Omaha the day we left, but after that the weather was pleasant. Our child was some sick one day on the way. He was exposed to the Whooping Cough on the cars after leaving home, + now he has it. As yet he has it lightly, + we hope he may pass over it easily. Otherwise we are well.

We expect to sail in her next Monday, Dec 1st. There are now semi-monthly steamers to Yokohama, Japan.

Our fare at the Hotel is $2,00 each per day, + perhaps something for the child. This is considerable reduction. Mr. Flint endeavored to secure places for us to stay while here at some private house free of expense, but did not succeed. Owing to the fact, as I was informed by some of the friends of the Board, that Thanksgiving comes off this week + their houses would be full for a few days with their own friends. I thought it might be well to hire rooms + board ourselves, or board at a restaurant as we could save some little expense in this way, but in consultation with Mr. Flint, we concluded not to, as he thought it not best, on the whole.

I shall write again before we sail.

Very truly Yours.
Wallace Taylor.

The U.P.R.R. made an agreement with the C.P.R.R. not to allow more than 100 lbs. baggage free on tickets for less than full fare, though they had tickets for Japan or China. But through Rev. Sherrill's influence I was allowed half rates on extra baggage, being $7.50 per hundred, while freight is $6.25 per hundred. Hence it cost but little more than if I had sent, my extra baggage ~~it~~ as freight. Mr. Sherrill appears to be well acquainted with the R.R. men of the U.P. & also to have much influence with them. He thinks that by some effort half fare at through rates ($50) & 250 lbs. baggage free could be secured for missionaries going to Japan or China from Omaha to San Francisco. And that it would be well for the A. B. to make such arrangements, that it may be perfectly understood by both parties. Mr. Sherrill offers to use all his influence to secure such an arrangement.

The boxes of goods sent from Findlay O. have reached here, excepting one. The box from Oberlin & the one from Boston have not as yet. Hope they may before we sail.

The Steam Ship of the Japan line, "Grand Republic", arrived here Sunday, from Yokohama, Japan, making the trip in 22 days

266.

Kobe, Japan,
Jan. 7th, '74.

Rev. N. G. Clark,
Dear Brother,

I am most happy to inform you that in God's good providence we have had a safe & prosperous journey, & are now enjoying the satisfaction of being safe on land, in the beautiful place of our future home. Our journey across the Pacific was somewhat rough, but as favorable as we could expect for the season of the year. We experienced the usual phenomena of sea sickness to some extent. Our little boy was quite unwell for some ten days after leaving San F., but since then he has improved wonderfully. His health is now better than he has enjoyed before in his life.

We reached Yokohama Dec. 29th. The steamer was days behind time, & we [illegible] had 24 hrs. in Yokohama.

We took tea with Rev. H. Loomi
Found him earnestly en-
gaged in his work. He with the
other missionaries of Yokohama
left for Yedo early on the morn
of the 29th, to attend a missiona
meeting there, hence I saw bu
little of them, & nothing of the
work.

We reached Kobe 12.6, A.M.
Thurs. Jan 1st, '74. Hence it
was an eventful New Years
for us. Early in the morning
Messrs. Atkinson & Davis came
aboard & gave us a hearty wel-
come & took us ashore, whe
we received a hearty welcome
from the rest of the missionary
brethren & sisters.

We are now sleeping at
Dr. Berry's, & boarding around
among the brethren. Our hous
will be ready for us in som
three weeks, when we hope t
have a pleasant little home
of our own again.

Bro. Atkinson's oldest child is very sick. It has not been expected to live for several days. The result is yet very problematical. I hope she may be spared to them, for ~~it~~ her death would indeed be a sore trial to them, so soon after their arrival here.

Mrs. Berry gave premature birth to a child a few days after our arrival. It lived but an hour or so. They feel sorely afflicted at the premature blasting of their hopes. Mrs. Berry is ~~at~~ now as well as could reasonably be expected. Mr. Green's children & Mr. Davis's child have all been sick since we came. They are now better. Indeed it appears to be a general time of sickness in the mission here. We appear to have come at a time of general affliction. Yet it is but little comfort or aid we can give. We pray that the Lord in his abundant mercy will grant unto all soon again their usual health & prosperity.

Mrs. Taylor feels somewhat

worn down after her long journey. The circumstances for the present are not favorable for resting, yet we are making the best of them. My health is good, & I am anxious to be in our own house, so I can commence work in earnest.

This is a beautiful place. It would not be exaggerating to say it is the most beautiful place I ever saw. I feel glad that I came through God's providence to come for this people in this cause. I have not seen enough of the work here to form an opinion about it, but am well pleased with what I have learned.

Accompanying this I send Treas. Board an account of my traveling expenses, which you will please hand him. I may write you further by the mail [illegible] leaves.

Very truly Yours,
Wallace Taylor.

Feb. 28th, '74.

Kobe, Japan.

Dear Broth. Clark. +

Dr. Berry informs me he has not written you in reference to the medical work here for several months. At his request I give a brief account of a dispensary tour recently made, in which I accompanied him.

The district west of here, along the north shore of the Inland sea, is very thickly populated. There are several large cities, + numerous small villages. The prejudice against Christianity in this district is very strong, + the opposition to its introduction into the country, bitter. As the Japanese very much desire the introduction of modern science into the country, + especially, as the native physicians are anxious to avail themselves of any opportunity to see + learn European methods of medical practice, Dr. Berry thought it wise to test the efficacy of medical science in breaking down their opposition to Christianity, overcoming their prejudices, + thus making a way for the introduction of the Gospel to these people." ||

Shortly before our arrival here (Jan 1st, '74.) Dr. Berry had made a dispensary tour into this section. As the result of that tour, the present tour was planned & carried out, together with other things of which I shall speak hereafter.

We started on the morning of Feb. 10th, Dr. Berry, his native medical assistant, Kimura, & myself. We each had a Jinrikisha, (a small two wheeled cart drawn by coolies,) & one for the medical instruments & some medicines.

Our first stopping place was Akashi. A place of some 16000, about 12 miles distant. Here we stopped at the house of a native physician. During that afternoon & the next morning some forty patients were seen. We visited some patients within the grounds of the Daimiyo, their former retainers, where five years ago it would have been death to any European to be seen.

It was hoped that during the evening an opportunity would be presented for reading the Scriptures & having a familiar talk upon the Christian religion, but no such opportunity occurred. The physicians & others present, all appeared to be willing to have the Bible read, excepting one, whose guests we were. He ostensibly appeared too intent on the subject of a native hospital for this city to allow any other theme to be introduced. But late in the evening two Japanese priests came in, doubtless to see & hear what these foreign Christians had to do & say. This was supposed to be the real cause of our host's unwillingness to allow the Christian religion to become the subject of conversation at that time.

The next morning they were all willing to hear something about the religion of Christ, four or five priests being present. A tract gotten up by Rev. J. D. Davis, giving a brief account of the creation, Adam's fall, the Noachian deluge, the children of Israel, Christ's life & death for the salvation of men, was read by Kimura. Also a part of the sixth chapter of John's Gospel & prayer offered. The attention to the reading was intent, & the general impression appeared good. During the morning, after this, our host remarked to some of his sort, that those who said the religion of Christ was all foolishness

+ unreasonable lied, for they did not know what they talked about. Now he himself had heard it, & he knew it was reasonable, ~~trad~~ that it had no tendency to wor evil but good.

Here we were met by a delegati sent by the physicians of Kakogawa to accompany us to that place, some sixteen miles distant. On the way we stopped at the small village of Teuchiyama to see the son of an officer of the government, who was laying very sick. I had been to see this young man the week before. Dr. Berry being on the eve of departure on a dispensary tour to Sanda, whe his father sent to Kobe for medical aid. I had the experience of about a forty mile ride (there & back) on Japanese roads, tha we might if possible gain the favor of this man, whom we understood to be a ma of considerable influence, & who would doubtless be of great service to us, could we gain his influence in our favor.

While here some ten others came in to have their maladies cured. (Here also we were met by a delegation of two physicians from Himeji, a city some ten miles from Kakogawa.

As we entered the suburbs of Kako-gawa, we were again met by a delegation of her citizens who had come to escort us into the city. We were here nearly three days. Over two hundred patients came to receive treatment during this time. Some they brought in their arms, others on temporary stretchers, from several miles around.

At first about one third of the physicians were unwilling to hear the scriptures. But finally all desired to hear them read, & a course of reading was commenced, ~~commencing~~ beginning with the 1st chap. of Matthew, to be continued at intervals, when we were there, till the whole of the N.T. is completed.

We expected to go from here to Himeji, & a permit for Dr. Berry to go there had been granted, Himeji being outside of treaty limits. Reason was claimed because doctors, R.R. & telegraph men are permitted to travel beyond these limits. But when application was made for two of us to go, the permission for either was denied. Then the physicians of Kakogawa, & those of Himeji pleaded, said [illegible] being a christian & being connected with the missionary work in this country is the thing that lies in the way of your going to Himeji, now we must know what this Christian religion is, that we may know of a surety whether it is detrimental to the interests of our people & country. And at their own request the readings above referred to were commenced. Thus the means taken to keep us out of Himeji, appeared in God's providence to open the way for those in Kakogawa to receive the Gospel. & When we were not permitted to go to Himeji, some ten patients from there were brought to Kakogawa to be treated. And through this pressure together with other ~~things~~ influences, we hope the way to Himeji will soon be opened for the Gospel to enter.

"The result of Dr. Berry's first tour to Akashi & Kakogawa, was the organization of a plan to build three native hospitals, one at Akashi, one at Kakogawa, & one at Himeji, $2500 was soon subscribed for this purpose. The governor of this Ken was absent at Yedo when these measures were taken. Upon his return, permission being asked of him to go on & build these hospitals, he said, why this must proceed from

Christian influence. It cannot be allowed. And he put a stop to it. He was very ready to ascribe this good work & what he acknowledged to be a good work, to the proper source, but unwilling to let it go on. The physicians say these difficulties will soon be removed, & they will have the hospitals. Even now, I understand, permission has been granted. These hospitals are to be Charity hospitals, where the sick poor are to receive treatment. This is a new thing in Japan; but they see it is a good thing & they lay hold of it with alacrity. Thus they are being taught to take care of their own poor. All this is the work of the Japanese themselves, as the result of the light & influence brought to them through our medical work; thus preparing the way for the introduction of the Gospel."

These hospitals when built will be comfortable places to stop at when on dispensary tours, centers for work & influence to the people round about. Their chief importance to our work is that in districts these hospitals will afford suitable places for preaching, without which it would be next

is impossible in many places to se-
cure a place for preaching. At Sanda
where Mr. Davis preaches every other
sabbath, to an increasing & very atten-
tive audience, no suitable place for
holding meetings could be secured, till
a native hospital was built, through
the influence of Dr. Berry's medical work.

Dr. Berry's method of carrying on this
work is this. Prescriptions are written
out for each patient as he presents him-
self. These prescriptions are pasted in
a book, & then translated & written in
Japanese by Kimura. They then send
to Kobe & have these prescriptions put
up at a native drug store. The native
doctors there, knowing the symptoms & having
the charge of administering the medicine,
study the European practice of medicine.
This is about all the instruction they
receive, unless it is a few words while
the patient is being examined. The object
being not to impart a knowledge of medical
science, but to prepare the way for
religious instruction, & in the mean
time do all the direct missionary work
it seems wise to do. The expenses inci-
dent to these tours, together with the cost of
the medicines for those too poor to pay for

3

there, is met by general contribution at each place. They are thus from the first taught to rely on themselves to carry on this work, & most nobly do they take it up & carry it forward. The cost to the Board for this work being very small, almost nothing, — that of a few medicines which are used occasionally. No place is visited without having first formed the acquaintance of some reliable native physician, or having an introduction to such with the assurance that he (Dr. Berry) will be cordially received. There is thus secured a firm footing upon which to work & a cooperative influence which ~~proves~~ is found to be of great service. This plan of work appears to be always practicable here, & productive of good results, & one that I most heartily commend.

Carrying on this pioneer missionary work requires great discretion to know just how far to proceed, to know how & when to present the subject of the Christian religion & the reading of the Scriptures, so as not to frustrate your own efforts & to make the best impression possible. The Japanese mind is so peculiar in its nature, habits of thought & action, that to an Europ-

this is exceedingly difficult. In th
work Kimura's services are almost inv
nable. He is a man of good Japanese
education, & is much respected by them
He fully understands the purpose of
work, is in hearty sympathy with it
& lays himself out to the extent of h
ability to secure its success. One n
while we were at Kakogawa he, w
up till four o'clock in the morning
intently talking with the physicians
in regard to our work, & matters of i
terest to them growing out of it. H
willingly gives his services on the
occasions & has not yet received
remuneration, as I understand
~~thing for his services~~.

We returned home after five d
absence. Dr. Berry thinks this tour
is to be as fruitful for good as a
he has yet made.

I take the present opportunity
stating my views in reference to the
work here in Japan.

Shortly after landing here, upon
being asked what channel of work
expected to engage in, I stated that
I understood that point to be left

Rev. Wallace Taylor
Feb 28, 1874

for the mission here to decide, + requ
them to choose my work for me. This
they would not do, neither would they
give me advice, but said the field
was before me, that I should
for myself + choose that channel of wor
in which I thought I could be the mo
useful.

I have been in no haste to com
to a conclusion. With the limited
opportunity I have had for observation,
it appears to me that I can acco-
plish more for the general object of
missionary work by laboring ~~engaging~~ to
considerable extent in the line of
medical work. The condition of affai
in Japan is now such, + will mo
likely continue to be such for a num-
ber of years, that the medical work is
one of the most important branches of
missionary labors ~~work~~. With this, as I un-
derstand, the opinions of the clerical
brethren here agree. The physicians
in Japan as a class are the most
influential. Even the priests + officials
(except perhaps in an official way) have
not so much influence with the people
as the physicians. If we can break
down the prejudices of the physicians

as a class to the Christian religion b
practical work before their eyes (+
do not see that they as a class are m
less or more opposed to Christianity t
any other class) + secure their influe
in favor of Christian work, we hav
as it seems to me, secured a very go
influence in favor of the evangeliza
of the country. And medical work,
it appears to me, is a very efficient
means of accomplishing this, whi
at the same time it affords in
nection with it, as good opt
unities for direct religious work as
other. This is the peculiar feature
the work which led me to make
choice I have.

We have been living in our own h
for about a month, which we find very
comfortable. Our health is good, + so fa
we have enjoyed living here very much
We see there is a vast amount of work t
done here, but as yet we have not been a
to lend a helping hand, owing to our wa
of knowledge of the language. Hope the ti
may soon come when we can do
part.

Very truly yours,

Wallace Taylor.

Rec. Apr. 17.
Ans. 6.

Apr. 16th, '74.

Kobe, Japan. 268.

Rev. Wallace Taylor
Kobe Feb. 28th, 1874.

Dear Brother Clark,

I suppose you would be pleased to hear of the further results of our medical work along the shore west of here. Dr. Berry, Mrs. Berry & myself went on a dispensing tour, Mar. 31st, to be present at the opening of the charity hospitals at Himeji, Kakagawa, & Akashi. We were gone ten days. Himeji is beyond treaty limits, & we supposed the way was open for us to go there, but a day or two before we were to start we learned that permission had not yet been given from headquarters at Yedo. To show our respect for the existing laws of the land we were not disposed to go further than Kakagawa, which is ten miles this side of Himeji. But the governor at Himeji said the hospital should not be opened till we came. It never was opened. As the day had been appointed, & many had gathered to be present at the opening, we concluded to go on the very urgent solicitations of the physicians. We went over every morning & returned to Kakagawa to pass the night. There were about one hundred physicians present, (many came from a distance), & some three thousand [illegible]

And many other patient came in after we left, as we were told. They didn't have much ceremony,— a Japanese feast, a few remarks, & then commenced the work of seeing patients. We sat on the floor, Japanese fashion, & ate, with chop-sticks, Japanese dishes, which were very simple, as well as we could. I must confess, that for my part I enjoy an European dinner fully as well as a Japanese feast.

They have a very fine building for the hospital at Himeji, with large & beautiful grounds, laid out after the peculiar Japanese fashion. The building was formerly a Buddhist temple, which is now put to better use. They have a good selection of medicines, some $600.00 worth, & some surgical instruments, to commence with. They have called a native physician to take charge of it, with a salary of about $80.00 per mo. I think.

We left but one Bible at Himeji, with an old woman who came to inquire about it. We were at Kakogawa eight days, as we worked Himeji from that point. There were two hundred & eighteen patients. Dr. B. saw them. The Bible readings of which I wrote in my last letter were kept up night & morning while we were there, some twelve or fifteen always being present. The attention given at these readings was very marked. indeed Here there was a company of twenty four men who first bound themselves to keep up the hospital, but when they found that Bible exercises were the necessary accompaniments of our visits, after a long & stormy meeting eleven of these men, broke away & would have nothing to do with it. But the remaining thirteen still pledge themselves not only to keep up the hospital, but also to keep up the Bible readings. There are quite a number there now, who are very much interested in learning more of the Bible & the work is opening up there very favorably.

"At Akashi there were about seventy patients to be seen, making in all nearly six hundred patients. Here they also have a very good building for the hospital — an old Buddhist temple.

"Mrs. Berry generally had a crowd around her, whom she interested ~~in~~ by showing pictures & telling Bible stories. Her direct work for the Kingdom of Christ I think was fully as effective as any. Dr. Berry was called home to see Mr. Gordon, & Mrs. Berry & myself carried on the work for a day & a half, she acting as interpreter.

"The people of Himeji very much desire that I shall go down & take charge of the hospital there. They say they can obtain a permit for me to live there. Whether it will be thought best to occupy that point as a missionary station remains to be seen.

"Our last tour has been the most successful by far in direct christian work of any yet made. More has been accomplished than Dr. Berry had hoped for, & upon the whole we are highly pleased with the success thus far attained.

I have given a very brief account of our last tour, & of the important work done for lack of time before the mail leaves. There is much transpiring in the mission now of the highest importance the formation of a native church, Mr. Greene's going to Yokohama, &c. But in regard to these things others will write you.

Our family is well, at present. So are the other members of the mission generally except Mr. Gordon.

Very respectfully yours &
in christ,
Wallace Taylor.

Rev. W. Taylor.
Kobe, April 16, 1874.
Rec'd May 27.
Ans. June 5

Kobe, Japan,

Dr. Clark. —

Dr. Sr. — At the yearly mission meeting in May, the reports from Kobe, by Mr. Greene, from Osaka, by Mr. Leavitt, & of the Medical Work by Dr. Berry, were put into the hands of a committee to cut down to the proper length to appear in the Herald. The Committee attempted to do so, but the reports thus abridged appeared so fragmentary that the committee thought best to send the reports as presented, as they would in that form give you a better idea of the work done for the year past.

Truly yours,

W. Taylor.
Chairman of Committee.

W. Taylor.

Kobe. July 13. 1874.

Recd Aug. 17.

Aug 31 –

R. G. Clark.

Sept. 17th. '74.

Kobe, Japan.

Rev. N. G. Clark.

Sec. A. B. C. F. M.

Dear Sir: Your mission letter, dated July 22nd, to Mr. Gulick, was handed me a few days since. There is one section in it which speaks of a "matter" in regard to which I feel somewhat interested, & to which I wish to reply. I refer to what you say about the one hundred & fifty dollars ($150) voted for "Dr. Taylor's Medical outfit." And to do so more intelligently I shall go back & refer to some things that transpired before I left the States.

During my correspondence with you before I offered myself as a missionary, I asked you in regard to a medical outfit, should I decide to go as a missionary; having my eye then on Japan. You replied that the Prudential Committee were accustomed to vote a reasonable amount for a medical outfit to those going as Medical missionaries (I quote the substance of your reply as nearly as I can recall it, not the words.) And you wrote in such a way as to give me every reason to suppose that such an outfit would

be allowed me, should I desire it. When I offere
myself as a missionary, I offered myself as
a medical missionary, for Japan, (My reasons
for so doing I gave them, & shall not now repeat)
and in the letter which you wrote me,
informing me of my acceptance, you said
I had been accepted as a "Medical Missionary",
"putting the emphasis on missionary", of
course I did not wish to have it otherwise.

After I had been at Minneapolis, & the next
day after my ordination at Oberlin, while riding
with you in "the hack" over to Wellington, (at
your own request, that you might have an
opportunity to talk over with me some matters in
reference to my future work & the mission here)
I asked you what about my medical outfit.
You replied that Dr. Berry had gone out with
a full outfit, that you did not think it nec
essary that my outfit should be so large, that
perhaps, it would be well to wait till I arriv
in Japan, & then I would see what I needed,
& what I couldn't get there, & could then send
for what I wanted; at least as I would not
be able to do much for several months after
landing, not having a knowledge of the lan
guage. But if I thought best I could take
a small supply with me. This looked some

what reasonable, yet was it quite in accordance with what you had previously stated, nor what you had led me to expect. Yet from what you said, I supposed it would be all well in the end, but was resolved to ask for an allowance for a medical outfit before I left the States.

After returning home to father's, (Findlay Ohio,) I wrote requesting an allowance for medical outfit. In looking over your Annual Report for 1872, I saw that Dr Berry had had an ~~allowance~~ outfit, including medical outfit of $1355.62, & Dr. Gordon an outfit including medical outfit of $1145.92. Deducting the usual allowance for a family going to Japan, $750. I supposed that Dr. Berry had had a medical outfit of about $650, & Dr. Gordon of about $350. In view of the fact they were the first on the ground, I supposed that an allowance of some $250 or $300 would be amply sufficient to meet my needs, & I accordingly asked for that amount. You wrote back that the Prudential Committee at the present time, refused to vote me any thing for a medical allowance, on account of the embarrassed financial condition of the treasury. This was entirely different from what you had led me to expect. My first impulse & resolve was

to settle ~~sett~~ down & inform you that me
you gave me an allowance of $250 or $3
I would not go to Japan, or any place else
as a missionary under the A.B.C.F.M.
For I began to feel that if I wanted to ha
what I believed to be justly due me, in
comparison with others, I must stand
out for it. That you were inclined to ma
fair promises, but slow to fulfill. But af
further reflection I concluded I would wr
an other letter requesting a reconsideratio
of the question of my medical outfit. I did
so, stating my needs, & beseeching you to
grant me the stated allowance, getting dow
quite low, almost on bended knees in my
entreaties, — a thing I have ever since
been ashamed of, consider unwise, as
results have shown, & what I will never
do again, either before the American
Board or any other board. The answer
came back containing a $50 draft, for
medical supply, with the statement that
if after arriving in Japan, with the
counsel of the brethren there, I thought
best to engage in medical work, I cou
write back, have the allowance made &
the supply sent, over & above what I could n

get at Kobe. This still was not what you had led me to expect, & I was about not to accept it. But on further consideration I thought perhaps it was as well as it was. For if medical work would be of no aid to me in the work I above all others desired to engage in, I would not enter the medical work though I had an outfit. But if I did surmise to engage in this work after seeing for myself, the Board, missionaries themselves & dealing with missionaries, ~~surely~~ were honorable & would fulfill their promises. I expended the $50 granted me & $25 of my own in Chicago, for such instruments & medicines as I knew I should need even for myself & family.

After landing here, some six or eight weeks, I asked the advice of the brethren here, as to the channel of work they thought best I should choose. None of them would advise me. They said the field is before you, look over it, & take that course you think ~~[illegible]~~ you can accomplish the most in. Both the clerical & medical work are important at the present stage. We leave every man perfectly free to choose his own work. So I asked over the field as well as I could, & after two or three months I came to the conclusion that in the present stage of the mission work, & for several years to come, I could accomplish more by engaging to some extent in medical work. And ~~[illegible]~~ I wrote to you. That letter you must have received, for some extracts from it appeared in the Journal some months after ~~[illegible]~~ (Either that or some one else used the same language it did.)

At the missionary meeting in May, (the last of May or the first of June) Dr. Berry offered the resolution that $150 be allowed me for outfit, (without my solicitation.) I was then & there asked by Mr. Greene, if that had not already been provided for before, as it was the custom of the Board to send physicians out with their medical outfit already provided for. I replied that the question of my medical outfit was left till I came here; that I had received $50 for that purpose only; & that your instructions to me were, that if at ~~[illegible]~~ arriving ~~here~~ it was thought best to enter upon medical work, I should then receive the necessary outfit. I said this in good faith, it being how I understood the matter. If it was not a true

statements, you had so written me as
to very much deceive me. I stated at that
meeting what I had stated to members of the
mission before, what I had received in
good faith from you; not supposing
the Board would go back on their word.
The allowance was voted. At that time I
supposed I could get most of what I wanted
here, but when I came to purchase I found
I could not, & that what I could get I would
have to pay a high price for. I accordingly
made out a list of what I needed, which
would amount to about $200 or $220 gold,
& sent on to Tiemann & Co. for the instruments
with an order to draw on Sec. Ward for the
amount. I also wrote a letter to Sec. Ward,
telling him that what was over the sum
voted me here I would pay out of my own
pocket.

Now as to some points connected
with this affair. You say in your letter
to Mr. Gulick that if the money voted me comes
out of this years medical allowance, all right, but if
not, that the vote was premature; & that it
should have been a vote of request subject
to your approval. In other words that such
a way of proceeding is an irregular way

of doing business, which you denounce.
— The money voted for my medical outfit
is not to come out of this years medical allowa
but is in addition to it, as I understand.
And as to its being an irregular way of doing
business, it seems to me ~~[illegible]~~ the most
natural way possible, after you had given
me such instructions as you did. I considered, & I suppose the other members of the
mission considered, (from my statement,)
that the mission already had your consent
to such an act, if I chose to go into medical
work. If the Board go back on their wor
the consequences, whatever they may be,
rest with them. If the Board is not willi
to allow such business to come into the han
of the Mission, then let the Board properly
attend to such business themselves befor
the medical missionary (or whatever he may be
starts out, as they should, & not leave it in
an ambiguous half done sort of way, one
party understanding one thing & the other
another, as in my case.

You say you did not suppose I would
engage only in medical work. Who told
you I would not? I informed you otherwise, several months ago. If I am not

allowed to choose & follow that channel of
work in which I feel I can do ~~[illegible]~~
good, where there is no opposition to it in
the Mission (for I have never heard one word
said to the contrary) I want to know it.
But "largely" is the word you used, if I remem-
ber, "You didn't suppose I would engage
in medical work largely." Whether I engage
in medical work largely or only to a limited
extent, I want ~~[illegible]~~ an outfit such
as will enable me to work to a good advantage
so far as I go. To work with such a
limited outfit as will thereby cause me
to fall in the shade compared with my
medical brethren, in the estimation of
the Japanese, & thus weaken my influence
among them & detract from true mis-
sionary work, I will never consent.

The country is only opened to the
within treaty limits around open ports,
(seven such ports) for missionary work,
and only in a very small part of this are for-
eigners allowed to live. There is no more pros-
pect of the country being speedily opened
now for missionary work, than there was
two years ago. Indeed not so much now
as then. Missionaries in many "kens"

are denied privileges allowed to other foreigners ~~[illegible]~~. It is true that through a medical influence we (Drs.) are allowed to visit "Bansho", the Ken west of us, & through the same influence may be allowed to tour in other Kens. My opinion now, after some experience, is the same as it was when I wrote you 5 months ago, that now & for some years to come I can accomplish more by engaging in medical work than I can in any other way. I know that the higher & better work, that of teaching & preaching Christ, is the true missionary work. And it is for the increased opportunities & influence in this work that I engage in the medical. And were there more medical missionaries here than are, the same field would be open to me that there is now, & my choice would be the same.

Your excuse for not giving me an outfit, (or a full outfit) (fall of '73) was on account of the embarrassed condition of the Board. But now (July '74) you vote Dr. Adams the liberal outfit of $500, when, if I understand it, the finances are in a much more embarrassed condition, & the consistency of which I fail to see.

You sent Dr. Berry out with an outfit

of about $650, Dr. Gordon about $350, myself $50, when the Board is still more embarrassed, Dr. Adams $500. If I am to be counted a cipher (0) I want to know it.

Your sending Dr. Adams out here with the liberal outfit of $500, I take it, means you do not purpose to curtail the medical work here, I have no objections to Dr. Adams' coming, or even others, I am glad he is coming to engage in the good work. I shall heartily welcome him. But I do object to your discrepancies, while your ostensible reason for which has no foundation, & to your disparagements.

From your manner of writing Mr. Smith, I suppose it probable that Treas. Ward may dishonor the order on him ~~I sent~~ in favor of Tiemann & Co.; so that the instruments I sent for may not come, or if they do, that they may be charged to me in full amount without the credit of $150 voted me by the mission, & hence the full amount come out of my own pocket. Now in view of the promises made me, & the inducements held out to me, before I left the States, I propose that Treas. Ward, sanctioned by the Prudential committee, grant me the outfit voted me of $150,

— making in all $200, which may the
stand beside the outfits of $650 & $500, —
either thus, or take the alternative of
doing what may not be quite so pleasan

On the question of medical supply,
I have been neglected, slighted, snubbed, —
till I propose to resent. You have abou
pushed me to the wall, & I shall go no furth

I have written you thus freely that
you may have the whole matter before
you for your consideration, (from
my stand point, & I consider I am
not wholly deprived of rights.)

Truly Yours,
Wallace Taylor

Rev. Wallace Taylor.
Kobe, Sept 13, 1874
Rec'd Oct 30

Jan 11th '95.

Kobe, Japan.

Rev. N. G. Clark,

Dear Brother,

Your kind letter of a recent date (sometime in Oct.) came to hand in due time, informing me of the grant of $200 for additional medical outfit. For which allow me to return you my grateful thanks.

I am sorry for the misunderstandings that have arisen in regard to this matter. In regard to one or two points allow me to say a word. You appear to be laboring under the impression that I am, or have been urging the question of my medical outfit on the mission here, or that they are trying to draw me into that line of work. I am happy to say that such is not the case. I never asked the mission about nor any member of the mission to do any thing for me, toward obtaining a medical outfit, either directly or indirectly. The resolution that was passed at the Annual meeting in Kobe last June, granting me $150 for a medical outfit, I knew nothing of till it was presented before the meeting. The circular letter ~~that~~ which requested that $200 be granted me by the Prudential Committee, I knew nothing of till it was shown me, when on its way around the mission.

Neither the mission, nor any member of the mission has requested me to enter upon any particular channel of work, directly. I have understood that certain members of the mission desired that I should enter medical work, & that others desired that I should confine myself to the evangelic work. But personally no desire of any kind has been made to me. I asked their advice, they refused to give any, saying the field was before me, I should look over it & chose for myself.

As for myself, I have never desired nor expected to enter the medical work to the exclusion of any evangelical work that I might be able to do. Because it would enable me to do more evangelical work than I (with the mission) would otherwise be able to do, did I desire the additional outfit. (Strange as this may sound, yet the circumstances here are such as make it a fact.) I desire & purpose to use my medical knowledge & outfit as a means to an end, the more effective working of the ground that can thus be reached & worked by the mission. When the time comes that a medical man cannot enter a place inaccessable to other missionaries & there preach the Gospel, or cannot aid the evangelical work through his medical knowledge, either of himself or of the mission, then shall I drop it as any other incumbrance. But that, I am fully convinced will not be for several years to come.

Using my medical work as a means I hope to labor the more effectually for the spreading of Christ's Kingdom among the people.

Very respectfully Yours.

Wallace Taylor

Rev. Wallace Taylor
Kobe, Jan. 11, 1875,
Recd Feb. 24.
Ackd. Feb. 26, 75

W

Oct. 6th. '74.

272.

Kobe, Japan

Rev. N. G. Clark.

Sec. A. B. C. F. M.

Dr. Sr. — Treas. Ward's letter of Aug. 27th came to hand last evening. In what he says, he acted from authority from you, hence I reply by writing you.

"As it is not usual for a mission to make appropriations, as it seems yours ~~mission~~ had done for medical instrmts, I submitted the lett. to Sec. Clark. He informed me that the sending out of Dr. Adams & his large outfit of instrs. would render your order unnecessary for the present, & t his suggestion I have written Sec. Kimman to defer filling your order until further advised by me." —

And this is the end & consummation f those promises you made me by word f mouth & fair faced letters before I left the States.

Dr. Adams with his "large outfit" has nothing to do with me. I shall never receive scalpel nor tenaculum of his "large outfit". Not that I am not willing to do so, but because t will never be offered me. Am I to go him when he arrives & request part of his outfit? How would such a request be received? Where is any authority for doing so? I will venture to say that not one word was said to him about getting an outfit of instruments for himself & also for one on the ground. He with his large allowance will purchase one outfit for himself & not two outfits, as any man would do in his place. A physician's outfit of instruments consists of one set of instruments, not duplicates, & are not such that he can divide so as to give two men an outfit. A boy of twelve years of age should know this. Dr. Adams' "large outf whether $500 or $5000 has nothing to do with me. I demand my own outfit which you promised me before I left & said it should be sent me when I sent for it. And this is the way you fulfill. Your action, in view of your oft assurances to me, I consider nothing less than adding insult to insult & injury to insult.

Your action indicates that it is a foregone conclusion that I shall not engage in medical work, after writing me that I was accepted as a "Medical Missionary", & promising an outfit when I wrote for it. Why then did you offer me choice of work? If I am to be denied this after its being offered I want to know it at once. I am not to be finished through my _cast iron_ _channel_ ~~cut~~ cast out at Boston.

Your action in countermanding my order for instruments, virtually asserts that I made a false statement to the missionaries here & places me in a bad light before them. I take your action, after your promises, as an open insult.

If I am to work under the American Board I demand that I be placed on something near a par with my fellow labourers, and I therefore demand that my order be filled & honored. The vote of the mission here which you disregard, but which you by your action made necessary in your way of treating me of, you utterly disregard. That vote was $150 mexicans & not Green backs, & was expected to lay it out here, but for reasons stated in a previous letter did not, and I shall expect the one hundred & fifty mexicans allowed me, & not green backs. You put it on the mission here to decide, & now after so much neglect & slighting I propose you shall abide by it, or take the alternative of _paying my passage home._ While if you like a man of honor fulfill your promises, which I accepted in good faith, & which you gave me every reason to suppose were made in good faith, I shall have no connection with you in the mission work. I feel that I ask nothing more than what is reasonable, & demand nothing more than you agreed to.

I have grown interested in the people among whom we labor, am much interested in the work, but duty doesn't call me to bear all the slights you offer. In leaving the work I will break up my cherished plans & good prospects for missionary work, (unless I join another Board which is not pleasant,) & have to commence & start afresh in life, which will deter from my usefulness many years, to say nothing of all the hardships which it brings. But I'll do it before you shall snub me any more on this medical outfit question. As I look over your actions it seems to me that you have been acting clandestinely all along in this matter, & under cover of fair pretenses you have been carrying on an underhanded game.

I do not say what I do, to bully you nor to threaten you, but state facts, & give you conclusions which I stand ready to abide by. The only clear way out of this difficulty is for you to fulfill your promises to me, if not my connection with you will be severed, & you may send me means to defray our expenses home. I await your decision.

Yours &c.

Wallace Taylor

Wallace Taylor
Osaka Japan
Oct 13 1874.
Recd Nov 16.
Ansd Nov. 25.

June 14th '75. 273.

Kobe, Japan.

Dear Brother Clark, // I ought to write you a few lines in regard to a tour I made in April to Begene, Okaiyama, a province on the Inland Sea, one hundred (Eng.) miles west of Kobe. The Mission were desirous of opening a new station, & I expected to open it through the influence of medical work. I opened up a correspondence with some of the native doctors of Okaiyama, & one of the officers of the Ken came to see me. I obtained a pass to travel in the interior, to certain points, & on invitation I went to Okaiyama, among other points. Okaiyama has a population of about 130,000, & is situated in a beautiful & populous valley.

I reached there late in the afternoon, & reported myself to the officer of the Ken, who had previously called to see me. He sent me to a hotel, but being busy did not call to see me till late in the evening. When he did came ~~come~~ however he gave me a hearty welcome &

During his conversation with to my assistant, (for I had laid down to rest), I understood him to say that he had been reading the New Testament, that he was much interested in it, but that there were some passages which he did not understand, & he wished me to explain them. This man is one of the third officers of the Ken, of whom there are five or six of the same rank. The next day, when going with him to a friend's house to feast, - for the Japanese must always entertain their guests with feasts, - he remarked that none of these many people whom we saw on the street knew the true God, but if I would come there, by & by they would come to know Him, & would believe on Him.

"We had a very substantial feast. On returning to the hotel we found the Governor, the Vice Governor & another of the third officers of the Ken awaiting us. They received me very kindly, & whished to know if I could not come there & take charge of their hospital. They knew that I was a missionary, & understood what my work was. I replied that I would be very glad to come on certain conditions, the chief of which was, ~~provided~~ that I, being a missionary, could obtain permission from the Gov. at Tokio (Yeddo) to live there. They replied that they would obtain that permission provided I would agree to come ~~there~~ & take charge of their hospital, which I readily agreed to do.

"I then learned that the Vice Governor had been reading the Bible, was much interested in it, & a full believer in its truths. At a feast the next day (Saturday) I asked if we could not meet ~~tomorrow~~ (it being Sunday), & have a talk about the Bible. They readily consented, & the Vice Gov. invited us to meet at his house.

"A young man from this place had been to Kobe to study medicine; he there became converted, he & his wife were members of the Church in Kobe. I hunted him up, & learned that he had been reading the Bible to some of his friends, & that two of them were believers ~~in the Bible~~. But he said there were no others. I told him of our appointed meeting, & invited him to meet with us on the morrow, which he was glad to do. There were some twenty present at the meeting, mostly of the first men of the place. I learned that they all had ~~all~~ the Bible in Chinese, ~~&~~ all the New Testament thus far translated into Japanese, & also some Japanese tracts. We spent over two hours & a half in talk; taking the first chap. of Mark as our basis. At the close of the meeting, finding so many earnest enquirers, I asked if they could not meet alone next Sabbath; and the vice Gov. again invited them to meet at his house. I asked the young man, who was converted ~~at~~ at Kobe, to take charge of the meeting. But he thought he could not. Yet I prevailed on him to do so, through the vice Gov's. requesting him, ~~to do~~ by promising to send him down a commentary to assist him. My trip would be well worth taking provided I had done nothing ~~else~~ more than bring these two parties of Bible readers together, who, before I came, knew nothing of each other.

"How was this independent interest in the Bible awakened? I do~~nt~~ not Know, but ~~P~~robably by a young man who went from here to the U.S. was ~~then~~ converted & returned home, But ~~who~~ died shortly after his returned home.

"Since I returning to Kobe, this third officer of the Gov. has written, ~~us~~ saying 'give us the Gospel first & the hospital afterwards, for we cannot afford to wait for the Gospel. And thus God is carrying on his own work in Japan, where missionaries are not yet permitted to go. Other instances I could give you, but the brethren here will have written you before this comes to hand.

"I expected to obtain permission from the central govt. to reside in Okaiyama, & remove there about the first of June. But such permission has not yet been granted, though I expect it will be in due time, for things do not move fast in Japan, though they do move. Should permission come now, it would not be advisable, the hot weather coming on, to move before fall. Should I not obtain permission to reside there, I can obtain permission to visit the place or tour there, & will thus do what I can to carry on the good work so wonderfully commenced.

"Last week, through this visit to Okaiyama, a delegation from four provinces on the northwest coast, north of Bezene, came to see me, wanting to know if I couldn't go there & open up a chain of hospitals. But human

strength
power is limited, I can go to but one place, even though more could be opened up through medical influence.

Disappointments in Native Helpers

~~Again~~ "our forces here are not materially increased, for we have lost as many as we have gained; And besides we are not half as strong in working force of native helpers as a year ago, it was hopefully expected that we would be, from our native helpers. Of the nine young men who were so hopefully reported to be preparing for the ministry, can not one of them can now be relied on for that work. If native ministry we are to have we have, new men must be converted & trained for that work. This is discouraging, But it is God's work; he is more interested in it than we our And He who works alone so mysteriously, as is evident now in parts of Japan, will have the men for the coming ~~for this work~~ in due time". With several good faithful native helpers, eight or ten, the mission would be able to do two or three times the work it can now do when it must rely almost solely on its own numbers. Through medical work & touring, I could carry on three or four times the amount of work with two or three good native assistants that I can alone. But we have not got the men. And touring, allow me to say, is hard work. It is hard on the tourist, it is hard on his family that remains at home. It takes him from home & leaves his family alone among heathen.

During the last two months I have been off into the interior of Japan considerably. I have traveled over 600 miles. Part of the time alone, where foreigners had never been before. I was civilly treated, & got along nicely. The Mission has been desirous of opening a new station or two, & I expected to be one of those who did it. Hence I went to see the various contemplated places for new stations. I have visited all the places the mission have contemplated opening new stations, & have obtained much valuable information regarding them, of which I cannot here take time or space to write.

For the last ten months a good part of Dr. Berry's work has devolved on me, & for the last eight months I have had it all to attend to, besides my own work that I had worked into. And it has been much increased by the opening of the dispensary in Hiogo, & visits to Amagasake, a large village on the coast, five miles from Osaka. I have been so busy that I scarce find time to write, & this in part accounts for my long delay in writing you with reference to Okaiyama. I shall be glad when Dr. Berry can again take up his work, & give me a breathing spell, & more opportunity to study, which will not probably be before the middle of next Sept. or the first of Oct.

My health so far has been so good that I have been enabled to work continuously along. The health of our family is tolerably good. The health of the mission is "looking up." & may it by God's blessing never look down again.

Very truly Yours,
Wallace Taylor.

Kobe, June 14. 1875.
Rec'd July 23.

Oct. 2nd '75.

Kobe, Japan.

Dear Brother Clark.

We received a paper from Oberlin the other day stating that Miss F. A. Stevens was going as a missionary to either Japan or Central Turkey. We are somewhat acquainted with Miss Stevens & think very highly of her. We should be highly pleased to have her come to Japan, & have so written her, & I now write you offering her a home with us. Should we go to Okayama a broad field is opened to her, & where they very much desire a girl's school. And should we go to Kiyoto a more desirable field for a young lady to labor in I cannot conceive. I now have permission to go to Okayama, but permission for Mrs. Taylor & the little ones to live there is still pending. Since there is a strong prospect of Kiyoto being opened to us, the brethren much desire that we should go there; And as it is by far the most desirable place, ~~to go~~, I most willingly consent, not only for our own sakes but for the general good of the cause. It will be easy to open up work from Kiyoto as a base, for I have had several requests sent me from important places near Kiyoto, to go there & open up a hospital or dispensary, as the result of my tour last spring. If our training school goes to Kiyoto, & some of our number go there, a girl's school also must be opened there; For the people of Kiyoto much desire this, & ~~they~~ are ripe for it." And should God's providence cast our lots in Kiyoto, & Miss Stevens is with us, a more desirable or more inviting field for work, I could wish no one, Hence if this letter does not come to hand to late, I hope that it may be influential in sending her to Japan, ~~to~~ she will be most gladly received into ~~our~~ own home, as our own sister.

I made one ~~tour~~ to Okayama since last writing you, (tour) in July. I took along a native helper & spent ten days there, was there over two Sabbaths. We had services every day at 4 P.M. & twice on the Sabbath. The services were well attended. Commencing with 20 & running up to over 80. The same ones mostly coming from day to day. We first had services on the principal street, in the hotel where we were stopping but rather a loud talk starting on account of this, the officers advised us to go to a more quiet part of town. The Prin. of the high school very kindly offered us his house, & we held services there part of the time. I never saw a more interested people, ~~or~~ those more desirous of learning; But of course their interest, as yet, is only an intense desire to know what this Christian religion, the Bible & Christ are. While I was busy during the day, at the hospital & seeing patients through the town, my Native helper. Sudzuki San, was fully as busy, if not more so, receiving visitors at his room at the hotel, & talking to them of our work & the Bible. He is a most efficient helper. I consider this the most efficient tour I have yet made, so far as real mission work done, & I consider this a very desirable field to enter.

The hospital offered to pay me $30 a tour if I would spend 10 days per month there, till I could move. This covers the entire expense of myself & two helpers, one a medical assistant & the other a real missionary to his own people from the Kobe Church. I regret that circumstances in Kobe, together with Dr. Berry's protracted absence, has prevented me from touring there since!! /

With regret I learn ~~today~~ from a recent letter of yours, that you must have misunderstood one thing I briefly mention in my last letter to you, viz. in regard to native helpers. If you refer to my letter I think you will find that I did not say, that we had no native helpers, but that there were none whom we could certainly depend on to enter the training school. The Kobe church has furnished us with many (considering their number) very efficient helpers. But my letter was written at a time of general financial distress, when three or more of the most efficient helpers had lost all they had & even more, by the failure of others; & it seemed as if they must break away from us in order to live, & we should thus ~~lose~~ in a great measure lose their help. But Providence has so shaped things since that they have been able to remain with us & be efficient helpers most of the time, & with a high probability of their continuing to do so. I am glad to be able to correct this erroneous impression which I made, But the probabilities of many of the Kobe Church entering the training school, especially if it goes to Kyoto, where it ought if we can get it there, is not yet very encouraging.

Our family are well. The health of the mission in Kobe is pretty good. All are able for work. Mrs Davis' youngest child has about recovered from a dangerous spell of sickness. We have not yet heard of Dr. Berry's safe arrival in Yokohama. He was at Sendai, but a short distance on his return from Hakodate, just recovering, as he writes from a dangerous attack of Obstruction of the bowels. Hope he may be soon restored to us sound in health & able for work. Please excuse this hastily written letter, for I am so busy that I scarcely get time to write to my parents at home.

Truly yours, Wallace Taylor.

Kobe, Oct. 2, 1875,
Rec'd Nov. 6.

May 10th '76

Kiyoto,
Japan.

Report of the Medical Work
of
Kiyoto Station.

We came here on the 16th of of last March (Myself & family.) As yet it is but little that has been done in the Medical line. Hence this report will consist of a recital of facts, as they present themselves to me, rather than of work done.

Kiyoto.

As yet the acquaintance of but few native ~~native~~ physicians has been made, though I have endeavored to do so. They know I am here, & am accessible; but they don't seek my company. I have only made the acquaintance of some four or five. I have called to see others, & was told they were not at home when I had every reason to believe the contrary. They appear to fear they will lose cast, & patronage if they associate with the missionary. Hence his society & patronage is not sought & coveted, as in Kobe & Banshu.

I have talked the subject of a dispensary over with those I have met & formed a slight acquaintance with. They appear pleased with the idea, & say it would be a good thing. They express themselves as desirous of aiding in such an enterprise, if the government would permit a dispensary to be opened. They all fear the government. And as yet I have not found the man who is willing to take the lead in this matter. They all stand off to see what the government will do & say. If they once saw & knew that the government would permit such a thing, & felt they would not lose cast by it, ~~they~~ They would come forward & give their aid. There is a strong external pressure brought to bear on these men; that causes them to stand off desiring to learn, & yet not daring to lay hold & open the way.

Should I consent to give instruction in my house on medical subjects without a dispensary, I could soon have my house full, judging from the applications that have been made.

My teacher & a young man from Himeji, who has been acquainted with our medical work in Banshu, sought an interview with the officials of the Medical Department of the Ken, & laid the matter of a dispensary before them, in a pleasant interview. They came away feeling assured permission to open a dispensary would be granted. But two days afterward, received the unwelcome answer, that no dispensary would be permitted to be opened in Kyoto. The reasons assigned, being that the officials were opposed to the Bible & the missionary, & hence would not grant the opening of a dispensary with which they were connected.

Fushimi.

Visits have been made several times to Fushimi, Patients have been seen in the house of one Takebi San, the native physician who has been enquiring after the Truth for some two years. Here also have been met two or three other physicians. But both the patients & the doctors are afraid to come. Being scared by the difficulty Takebi San got into for allowing Mr. Davis to preach in his house last winter. They say if permission is given to open a dispensary in Fushimi, that the doctors will come, & that there will be patients in abundance.

Takebi San has applied for permission to open a dispensary in Fushima, but has been denied.

Otaru.

We cannot say much for Otaru. The officials have concluded to open a Ken hospital some time this year. Hence they don't favor a company hospital. And there are not the men in Otaru, (at least so far as I am informed) who would aid much if any, in a dispensary. Whether the officials will think best to allow a missionary physician to go there, & give us a preaching place, or employ some one to take charge all the time, remains to be seen.

Hikomi.

There has been a company formed in Hikomi. They have opened a dispensary, & lay hold as though they meant work. I have been there once. Made an agreement to go there once a month, they pay ing enough to cover the expensis of the trip.

This is the only bright spot in the medical field of work as yet.

Believing as I do, that there is no better nor surer way of obtaining a foothold in these places, & of securing a preaching place, than by medical work through a dispensary, the prospects of speedily obtaining a preaching place in either of the above places, is not very promising just now.

Wallace Taylor.

Kiyoto, May 10. 1876.
Rec'd July 26.

June 27th, '76.
276.

Kiyoto. Japan.
Rev. N. G. Clark.

Dear Sir, I have not written you since we moved to Kiyoto. A few lines from me will perhaps not be out of place. The other members of this station undoubtedly keep you posted as to the general missionary work we are carrying on, hence I will write you principally in regard to the medical phase of the work.

As I wrote you before coming here I hoped to be able to open several new stations around Kiyoto, through the influence of medical work. So far I have not been able to realize those expectations. I began going to Fushima, a large place, some seven miles to the south of Kiyoto; But have not been able to effect an opening there, owing to the hostile attitude of the [local] government. I have been under the necessity of stopping my visiting there. The Ken Officials even forbid the Fushima doctors calling me in counsel, to see any of their patients

"In Kiyoto I have done but little. I have all I wish to do, or is profitable to do in the way I must necessarily work. Unless I can work through the native physicians, the influence of the medical work is shorn of half of its strength; And this I have not been able to accomplish to any considerable extent yet. The officials here have denied permission for me to open a dispensary through native physicians.

"In Otsu, a large place, about eight miles to the east, I have as yet failed to open a dispensary & preaching place, through lack of interest on the part of the native physicians. Here the officials do not appear to be opposed to our work.

"At Hikone, a large place, some thirty five miles from here, on the east shore of lake Biwa, I have opened a dispensary. I go once a month, they paying enough to defray my expenses together with a Bible worker. We have had preaching there since I first went there in March. We were interrupted a short time through the influence of the Priests, but now all appears favorable. Audience generally about fifty; intelligent &

attentive. If we are permitted to carry on our work there uninterruptedly, I see very great reason to hope that in a year or eighteen months, a church may be organized. # Through the influence of the Hikone physicians I have attempt- to open up other stations in the vicinity of Hikone, but thus far have failed.

The work in Kobe & Osaka, in Banshu & along the Inland sea, so far as I have been west, is easy compared with the work here. I am made sensible day by day that we are in the heart of Japan, & not along its borders. Viewing my work here, I am not at all sure that it was the wisest & best move for me to break off from Okayama, where I would have had all the liberty I needed, & come up here. I think the Mission now feel that a station along the Inland sea would be a desirable thing.

If such is the condition of affairs here you may wonder why fifty dollars is asked for native medical work this year & two hundred for next year. A word of explanation will not be out of place. There has been, most of the time (since I came here nearly fifty students) in the school. Many of these on account of poor food & hard study have been sick. And the fifty dollars asked for for this year is to meet their needs in the line of medicines. They are almost all poor boys, those who can pay for medicines I have pay. Thus far I have met this expense out of my own pocket. The two hundred dollars asked for for next year's native medical work is to aid in opening & carrying on a dispensary in the center of the city. As I hope in some way to obtain permission to do so. I see no other plausible way now of opening up the work in the heart of this great city. The work that I was enabled to do in Hiogo by opening up & carrying on a dispensary there, although attended by considerable expense at first, was nearly self supporting when I left it; & has been followed by such rich results, that it is now the most promising out station the mission occupies. (Excepting perhaps Sanda.) I hope to do as much for Kyoto in the same way.

Our other work here is encouraging, & we hope to enjoy more & more freedom for work. We have ~~now~~ preaching at four different places regularly, & occasionally at a fifth: - At Mr. Davis's every Sabbath at 10 A.M. congregation ~~now~~ about 100, & prayer meeting on Friday evenings; At Mr. Neesima's, ~~every~~ Sabbath preaching at 3 P.M. congregation about 80; At Mr. Doanes preaching every Sabbath at 10 P.M. congregation about 20, & in the Evening at 8 P.M. congregation about 65; At Mr. Learned's preaching Sunday evening at 8 P.M. congregation thus far about 100. Making allowance for those who attend twice at different places, I should say that some 250 or 275 different people heard the Gospel every Sabbath in Kiyoto. The interest & attendance ~~is~~ increasing. The fifth place is at a native house, where a few gather privately & have preaching." // Our house is so near Mr. Davis' that it is not wise to have services in it. And in fact we are all in the same part of the city. We spent some six weeks trying to get a house for Mr. Learned off in another part of the city, that our places of holding services might be further apart but utterly failed.

We have already commenced the building of our college (training school). And as I don't rest during summers they have given me the additional duty of superintending the erection of the college building.

The health of our members in Kiyoto now is good.

Very Respectfully Yours

Wallace Taylor.

Rev. Wallace Taylor

Kiyoto, Aug. 3, 1876.
Rec'd Sept. 5.

Keyoto. Japan.

Rev. N. G. Clark

Dear Sir. I came to Kobe to purchase the hardware for our training school. The buildings are going up rapidly.

The work is encouraging. The weather is hot 94° & 96° F. in the house during the day. & out days in the sun 140° F. I have wished myself out of Keyoto several times for the summer, for my family's sake, but there does not appear to be any way for us to get out away this summer, having the training school

277

buildings to rent out. But for my family's sake after this, I think I shall do as most of my brother missionaries, get to a cool place to rest during the summer. Especially as I have not taken a day's rest since I came to Japan.

My work this summer keeps me busier than I was during the time school was in session, even in the heat.

The rest of our members are comfortable & easy, generally as far as I can learn, scattered off as they are, for the summer.

The Church is to be organized in Hiogo next Sabbath, about 12 members. I learn.

~~Truly yours~~

Enclosed is a picture of myself & my old Hiogo doctors & students. Their assistance has contributed in no small degree to our success there. All in this picture are members of church, or will be after next Sabbath, but two.

Truly Yours
Wallace Taylor.

Aug. 28th '76.

Kiyoto, Japan.

Rev N. G. Clark.

Dear Sir. — Our Training School Buildings are being fast completed. They will be ready as per contract by the 10th of next month. We are having two very good substantial buildings, together with a dining room & cook house & other necessary out buildings, put up for the money voted for this purpose, (by the mission.)

I wish to write you a few lines in regard to the proposed college, to be built in Kiyoto. My opinion in regard to this future college, is most likely at varience with that of most of my brother missionaries. But if you have my opinion, together with that of the other members of our mission, though I differ with them, you will in all probability be the better able to come to a just conclusion in regard to the matter yourself.

I voted with the other members of our Mission, at our annual meeting in Osaka last May, to invite Capt. James to accept the office of President of the proposed Japan College, & to take such measures as the mission & he might think best to raise the funds necessary for this purpose, & to discharge such other duties as the office would naturally involve in respect to the college. This was equivalent to voting in favor of raising the means & proceeding to erect the necessary buildings as soon as practicable. But I had not then fully thought the matter over. Nor do I believe most of the members of the mission had. It was a question rather suddenly sprung upon us, & voted upon without due deliberation. The mind of the Mission had not fully crystalized on that subject.

Upon more mature consideration of this subject, especially in connection with some developments made during the erection of our training school buildings; or perhaps I might as well say from old facts being presented in a stronger & more forcible light, (as I have had the sole charge of superintending their erection during the summer, they, these facts, have impressed me the more forcibly,) I have been lead to change my mind. And now I am most decidedly of the opinion that it is neither wise nor best to proceed to raise the means & go on to erect college buildings in Kiyoto at the present time.

What are the facts in the case?

(1st) No Foreigner can own a cent's worth of property in Kiyoto. The college there if build must be put up virtually by a company of Japanese; they becoming virtually & actually the owners of all the means put into the buildings & grounds. Not holders in trust in any sense at all. And he who is acquainted with Japanese character, knows that this is a dangerous thing. They are too mercurial to be trusted to the extent of #25.000 or #30.000, or #50,000 as the case may be. There are no five Japanese that I am acquainted with that I would be willing to entrust the college funds to, to the extent that they must necessarily be intrusted to them, No not more than three, excepting Mr. Neesima, And Blind Yamamoto, the so styled Governor of Kiyoto, is by no means one of them. (This Yamamoto is by no means gov. of Kiyoto, he is only a counselor, and so far as my observation goes, I am lead to think he is only a figure head at that.) The temptations put in their way would be too strong for Japanese nature. They would feel it was in their power, & they would not be slow to exercise it, to have the college conducted after their wishes. They would hamper, mar, & frustrate the design of the college. What I have seen in this training

I have since learned that the long proposed transfer of the school land & Training School property as finally been made to a company of five, as was voted sometime since by Commission.

school thus far would lead me to be very,
very careful, how I trusted friends & put
power into their hands to influence
a school or college. The freer the Chris-
tian (mission) colleges, & training schools of Japan
are from the influence of the Japanese
the better for their object, their work, their
influence. But pecuniarily, were Mr. Nee-
sima to die now, I would not give
much for all the mission property in
Kiyoto. It would go to his friends, & the
mission school, so much the wiser for
its experience would have to commence
someplace else. (It is to be hoped God will
spare us this experience.)

I would gladly vote, in view of
all this for $3,000 $4,000 or $5,000 to be
put into a Girls' School in Kiyoto
as soon as it could be brought about.
But putting this sum into a Girls'
school, would be quite a different
thing from putting $20,000 or
$40,000 into a college. The sum is
not near so large, hence the temp-
tation not so great, some of the members of

the company would not be near so likely to frustrate the purposes of the school for his pecuniary gain, as if the amount was four, five or ten times as great. Besides the *immediate* benefits of a good Girl's school, such a school as the one at Kobe, would be six, eight or ten times as great as that of a college could be, for the Mission work, the Evangelization of Japan. A Christian college however great & good its influence, is not a necessity in the mission work of Japan. The students come to us pretty well educated from the Japanese schools. We can get along very well with our training school. But a Girl's school is a necessity I may say in the mission work of Japan. Hence I would be willing to put $3,000 or $5,000 as the case may be into a Girl's school in Kyoto, even under the conditions & risks under which it must be placed, for I believe the necessity of the case & the results accomplished would justify the risk; when I would not vote for even the same amount, let alone a much greater amount to be put into a college.

And allow me to say here before I close this point, that the Japanese control every thing they put their hands to, in Japan. All the foreigners in their employ, from the smallest company to that of the general gov, make a treadwheel of all their foreign employees. A foreigner employed by the Japanese to do anything + yet doing it as he knows to be best, is an anomaly in Japan. And that our, or the proposed college, when established + put into the hands of the Japanese, as it must be, + as our training school is, would be an exception I do not believe. Our training school is far from being so.

(2nd/11) Is it wise to take contributions of the Christians in the States, or of any part, or place for that matter, to build + establish a Christian college, when the Bible must necessarily be excluded from

that college for years to come. A chris-
[illegible] College without the Bible would be as much of an anomaly as our Training school without the Bible & without a prayer. (!!!) (Prayers have been made in the training school building it is true, but only in a students' prayer meeting, not by virtue of, or in any way connected with the Training school. The school is a "scape goat" ran off with Japanese law & dictum on its horns, & the "Bible & prayer trampled under its feet. ~~the~~ Bible nor Christian doctrine is not taught in it except as smuggled in under false names.# These things are taught in our houses. This Training school of Japan you see is already a large affair, with five recitation [I shall I say training?] halls scattered about the city.)

Would the Christians of the States give of their means to establish a college under such restrictions? Are you ready to ask them to do so? for in justice the facts in the case should be laid before them when they are called upon to contribute of their means toward this college. Is it wise to take the necessary means for this project out of open & successful channels of Christian effort, when means are so scarce & calls & needs so many, & put it into covered & more or less embarrassed channels of work, for no one knows for how many years? I for one must give my vote against it; & say the time has not yet come to establish a christian college in Japan.

If the American Board is accustomed to establish colleges in missionary fields in other lands, by putting the funds into the hands of natives, & under such restrictions as will necessarily be imposed here I suppose she is prepared to do so here. But if she is not, I would advise her to carefully consider the matter before entering upon it.

If the college was to be built of native funds, all right; provided the mission could control it. But a college built of native funds, in Japan, & yet governed & controlled by foreigners, I don't believe will ever be. It isn't in Japanese character to permit such a thing. There is no need of talking in this line, for there is little or no prospect of any large amount of funds being raised in Japan for this purpose. Of the $65,000 or $70,000 that Mr. Neesima, some time since reported promised him, I very much doubt if he could at this time raise $500.

Again if the natives contributed only a small amount, a few hundred dollars, as in the case of the Girl's school in Kobe, there would be no difficulty in uniting the native contributions with the funds of the mission, & have the college controlled by the mission. But should the native contributions be in large amounts, then difficulties & dissensions in regard to its government will be ~~[illegible]~~ sure to arise. I see & know too much of Japanese character not to realize this. This is a point that has been spoken of & dwelt on over & over again by various members of the mission. And the questions which come to us here in Kiyoto from them, shows that their minds are being more & more exercised in regard to it. Hence I should not favor large contributions from the natives, not so large as to introduce an influence of much weight in the government of the institution. {That is if the school is to be built as now proposed by putting into the hands of a Japanese company.

If the college was to be built in an open port, such as Kobe or Osaka, where the mission could control the property, & not have to bow to Japanese bigotry & superstition, I would be in favor of the college going up now. Yet I am almost sure that the mission would not vote the college to be in either of these places. We all feel that Kiyoto is the place for the college, or the place the college ought to be. But to erect a christian college ~~where~~ in which the Bible will be excluded from the first, I am not ready to sanction.

But some of our members say, build the college, & in a few years these restrictions will be removed, & the Bible can be taught in the college freely. I am not so hopeful as some of my brethren in this respect. I have no reason to be. I have no reason to believe that in five or ten years any more liberty will be allowed in this respect than now. The attitude of the Japanese government in respect to Christianity is evidently going backward not forward. It will require some external pressure, or some revolution from within before the attitude of the gov. toward the Christian religion is more liberal. I see no sign of the former. I should dread the latter, fearing the result would be still greater hostility to the religion of Christ.

The ~~Japanese~~ government is controlling the press. The Press laws of Japan leave no press in existence that dares say any thing in regard to the government or the interest of the people, & almost nothing on religion, (not excepting our Kobe mission paper) And now our own government has issued such less liberal than formerly toward Christianity. Indeed any one who is willing to see facts, & give them a rational interpretation must come to this conclusion.

Since writing the above the Journal for July has
come to hand in which it is stated that the Japa
gov. has not gone back, & that it "cannot go back"
This is the statement of a mind so fixed with
& hope, that it wont see backward steps though
are taken. But Nevertheless the attitude of the
for the last year has been such, that it is a
commonly received opinion among those who
are so situated as to Know best that the gov.

orders through her Minister, J. A. Bingham that will effectually suppress our little mission sheet, & prevent the starting of any mission paper by her citizens, if effectually carried out. And the Japanese Gov. is just as desirous of controling the book press as she is of controlling the daily press. And how soon the printing of all tracts, & the scriptures, may be prohibited by orders from home, in compliance with Japanese press laws no one can tell. This one step in our government has destroyed all confidence in her. No one here now knows what she may not do. The American Eagle should veil her face & hang her head in Japan.

// I mention this to show the bent & determination of the Japanese mind, to control every thing within her domain; the Press. Schools, colleges; And no institution established outside of treaty ports & protected by treaty regulations, is safe. No one knows how soon the gov. may put her hand on it & destroy its usefulness. And this she

14

would be most likely to do by producing dissension among the company whose ~~which~~ the institution is, or by threatening them & cowing them, & thus rendering the institution abortive. This is the way the oriental mind works.

You will excuse the length of this letter. But I could not fully express my views & feelings on this subject in a much # briefer letter ~~much~~ ~~briefer letter~~. # I hope you will consider the points & facts here presented, together with those of more hopeful views from other members of the mission.

Very Respectfully Yours,
Wallace Taylor.

Kyoto. Aug. 28. 1876.
Recd Oct. 11.

? Last 3 pages
Cut it —
Con—

Oct. 31st, '76.

Kiyoto, Japan.

Rev. N. G. Clark.

Dear Sir. As I have occasion to write Rev. C. N. Chapin, I will also write you a few lines on some matters.

First.

Brother Gordon requested me to examine his eyes a short time ago, thinking there might be some defect in his accommodation, which caused his trouble.

I did so a few days ago. I found nothing wrong with his accommodation. The dioptric apparatus of his eyes is perfect. The larger bloodvessels of the eyes, both arteries & veins present nothing abnormal. The retina is healthy so far as I could discover, no organic lesion; but the capillaries are very full & turgid, & the color two or three shades of a deeper red than any eye I ever examined. There is also very marked hyperaesthesia. I am inclined to think that a good optician, an expert, would find evidence of a low grade of inflammation in the retina.

" " After talking his case over with

him for some little time, I gave this advice. That if his eyes were no better against spring to return to the states. Hoping that the change, the full relief of all responsibility from the exciting work here, the sea voyage, &c. would have such a therapeutic effect as to restore, at least in a measure, the normal tone of his eyes. The probabilities of this, I think, are sufficient to warrant an early trial. Again that he might avail himself of the best optic skill in the states. The sooner this is done, the greater the probabilities of success. (1) And if at the end of one year or 18 months, his eyes are no better, I would advise his return to Japan. For he is too valuable a man to loose from our work here, even crippled as he is by his weak eyes. He can be made more useful here, I think, than at home. It is not very probable that with care ~~that~~ his eyes will grow worse, if here. (2) If his eyes recover their tone & strength, of course I would advise his return.

(3) And again if his eyes only partially recover & in the opinion of his optition, (a) his eyes with proper care will not be likely to grow worse in this country, for it is without doubt a much more trying country to weak eyes than the States, I would advise his return; (b) but if in the opinion of the best optitions a return to this country would be most probably followed by a return of his eye trouble, I then would advise him to remain in the States.

Knowing you to be deeply interested in Dr. Godon's case, as all of our mission are, I write you these few lines, giving you the result of my examination, & my advise to him, & to you in regard to his case at home.

Second.

Since writing you last quite a pleasant change has taken place in our school affairs. We now have chapel prayers every day in the school building. Recitations are opened with short prayers or singing. Most of our recitations are in the school buildings. And those that are not are in a small building across the street, bought with the training school building fund, held in Mr. Neesima's name, So we may virtually say, we have our training school in full blast in the training school building. This is a great step in advance of last term, & the condition of the school in this respect now is such that I am well satisfied & highly pleased with it, This I, think, has been brought about so far as human influence goes, chiefly by the excitement in the mission in regard to the school, stimulating Messrs. Neesima & Yamamoto to go as far as they felt they dare go in this matter, to satisfy the mission. And most happily there has been no opposition to it. We see plainly that It is not by might, nor by power, but by the Spirit of God, that our success here is due. (We now have nine different preaching places in the city, & no opposition manifested.

Our school has so increased that we had to enlarge the dining hall. Our dining hall now when completed will accommodate 100 students, we now have 65 or upwards, & expect 75 by the middle or close of the term.

Third,

There are many cases of defective vision among the Japanese that could be much benefited by good glasses. There are those who make quite a good glass or glasses among them. With some instruction they could do much better. The best manufacturers of glasses in Japan are said to be in Kiyoto. I am desirous of aiding them in their art.

Will you please, then if you can, send me a work on the art of manufacturing glasses, cylindrical, spherical, & prismatic, that I may give them some instruction in their art, or refer me to some one of whom I can obtain the desired information. I don't wish a very expensive work. Charge to my account, & oblige,

Yours Truly,

Wallace Taylor.

Kioto. Oct. 31. 1876.

Recd Dec. 15.

l p4, 5

Rev Mr. Clark.

Dear Sir. While writing to you there is still one matter to which I wish to refer briefly; viz. a Japanese teacher in our school. I was much pleased to learn your opinion the other night in a letter written to Mr. Davis, in which you state that you are in favor of teaching the vernacular, pure Japanese, & English. I am glad to state that every one in this station most fully endorse your views. We believe that every one of our boys ought to be taught to read Eng. This they can do in two years, & many of them accomplish it in much less time. Then the Eng. Bible, the best commentaries, modern science & history, in short the whole domain of sacred & secular thought & research is open to them. We have boys in our school who have not been studying Eng. for one year, who read the Eng. Bible in preference to the Chinese or Japanese translations for the deeper meanings, & who read Eng. for pleasure & profit in preference to either Japanese or Chinese.

In regard to the vernacular or pure Japanese, strange as it may seem, it is most difficult to obtain a good teacher of Japanese, they command the highest prices. They are all gathered up by the News Paper publishers, & receive from $65 to $80 per month. Those who can teach Chinese are abundant, & a tolerably good teacher of Chinese can be had for $15 or $25 per month. We have one in our school [illegible]

Wallace Taylor

$10 per month. There is not a man in our
school who can write Japanese suitable
publication in a news paper, such that the
would understand it. Not one who can tra
a piece into Japanese so it can be in
read. They can put it into good Chinese,
or a mixture of Chinese & Japanese, most
Chinese, but not into pure Japanese.
their pieces & translations must be worke
again, or put into the hands of some o
competent to write pure Japanese befo
they even can appear in the "Shichi Ic
Zappa". They cultivate Chinese to the neglec
their own tongue.

In view of this we all in Kiyoto
that it would be wise to hire a good te
of Japanese & pay him $75 or $80 a
rather than pay a man $10 even to tea
Chinese. The only thing that has kept
from pressing the matter was the lac
funds, & the probability that this woul
not be appreciated at Boston. But
since you have mentioned the subje
I take the liberty of stating the facts as
appear to me, & I feel I may safely s
of all in the station, for this subject has come
before us several times, & we have freely e
changed opinions on it. Yet I think
would find some opposition among som
the members of our Mission.

Very truly Yours
Wallace Taylor.

Dec. 25th. 76.

Kiyoto, Japan.

Rev N. G. Clark.

Dear Sir.— Our fall term of school has just closed. It has been quite an agreeable & profitable term. Sixty eight was the highest No. present & in attendance at any one time. There were but few comers & goers during the term, not more than six or eight. The examinations at the close of the term were quite satisfactory. Though not brilliant they showed that the students as a general thing had made good use of their time, & profited by the instructions received. The Kumamoto boys show the results of their previous training under Capt. Janes.

We have to a very creditable extent succeeded in putting the students into courses, & the various classes in the courses, which is a matter of considerable congratulation to us. The Japanese students know nothing at all about the value of systemic study, or the proper use of time. They wish to study what they please & when they please; generally commencing at the higher studies. They are very averse to any restraint, & cannot cease to wonder at ~~the~~ our assumption ~~in~~ marking out a course of study for them, the Kumamoto boys excepted. In the course of the year I hope we shall succeed in having our school pretty well organized & under good government.

Some twenty of the boys have started out to preach Christ & sell books & tracts as they have opportunity; during vacation. I hope they may succeed, but the Japanese are so rigid in their government there is some danger some of them may find themselves in undesirable circumstances, as none of them have license to sell; nor could they obtain license to sell the Bible & religious tracts through the country.

We have organized three churches in Kiyoto, containing an aggregate of sixty five members. Most of them from the school. Some citizens of Kiyoto. But others doubtless have already written you fully on this point, giving particulars. Hence I will not repeat.

The school boys, those of them who are christians are preaching throughout the city wherever they can get a few together who are willing to hear for a time. There are some fifty of these different preaching places in the city now. They frequently have to change their preaching places, for various reasons. But many of them by & by we hope may grow into permanent preaching places. Many are reached by the truth in this way, & much good will be done. The officials so far have not molested us. Which is in great contrast with last spring.

But while our work in these channels though not all we could desire, it is certainly very much better than our prospects eight or ten months ago warranted, & such as gives us great cause for thankfulness & encouragement. Yet in my particular field the reverse has been the case. My work has been very abruptly & suddenly cut short.

I have been trying ever since I came here in one way & another to open up a dispensary down in the city, that we might have a public preaching place, & through its influence break down & remove some of the prejudice which so largely exists against us. But it has been very hard work. I have worked with all the wisdom I could & all the influence I could command, but have met with nothing but failure & discouragement. I have succeeded in making the acquaintance of but a few native doctors. They shun me, as though I were evil itself. Yet I knew the reason, they are governed, whip in hand as a man drives an ox. My work was unpopular to the officials, they (the doctors) desired to associate with me, but were afraid of the result.

Some six weeks ago, through the aid of some medical students, who had come here to study medicine, but were prevented from continuing their studies in the city hospital by their tuition being raised so high they could not meet it; through their influence I succeeded in getting permission from a physician to visit his house & in his office see patients. Hoping in this way, by & by, to be able to open a little dispensary. I went there a few times only till this was stopped, in what way you will presently see.

Some ~~three~~ weeks ago Mr. Neesima was summoned by the Kiyoto Fu to appear before them. When he went they demanded why he had allow me to practice medicine; I had seen patients in my house, had gone to see the sick at their homes, & had also gone along with the native physicians to see their patients & give them counsel. None of which would be allowed.

I replied to Mr. Neesima that what I did, I did as a private & individual right. That I would give the ~~sick~~ aid as I had opportunity, just as I would a starving man bread, or a benighted, thirsty soul light. That it was not a matter in which I was responsible to him, nor in which he had any jurisdicti over me, & moreover as I was not a Japanese citizen, it was not a matter over which the Japanese government could exercise control. That if they would place a patrol in front of my door & not allow a sick man to come to see me, & have the police see to it when I went out that I entered no house where there were any sick, they could prevent my seeing the sick & aiding them; but otherwise not. But this was not necessary. The Japs. govern their subjects too thoroughly to make it necessary to take any such steps.

Mr. Neesima presented his reasons for allowing me to visit & aid the sick to the Fu in writing. What they were I do not know. And some days afterwards, they informed him that his reasons had been accepted, & he was pardoned.

But in the mean time, the doctor in whose house I went to see patients was summoned before the Fu, & was given a written command not to have, from henceforth, any thing to do with me, not even to call at my house to consult with me in regard a patient. So also were the other doctors who had ventured to have any thing to do with me, dealt with in the same way. This prompt action on the part of the government, caused considerable talk among the citizens, But they seeing the attitude of the government, & knowing it safe to be on the side of authority, left these physicians who had consulted with me, although before they were very ready to avail themselves of my aid. The consequence is these doctors have lost patronage, & are very much troubled; & all are effectually prevented from coming to see me.

The order from the Fu prevents my seeing the students if any of them are sick, or even my own servants. Yet I will see all who think it wise to call on me.

The effect on my work is that I have nothing at all scarcely to do in a medical line! Though I did not see many patients per day; two, four, six, sometimes ten, yet each man brought one, sometimes two or three with him when he came. And over me, & moreover as I was not a Japanese citizen, it was not a matter over which the Japanese government could exercise control. That if they would place a patrol in front of my door & not allow a sick man to come to see me, & have the police see to it when I went out that I entered no house where there were any sick, they could prevent my seeing the sick & aiding them; but otherwise not. But this was not necessary. The Japs. govern their subjects too thoroughly to make it necessary to take any such steps.

Mr. Neesima presented his reasons for allowing me to visit & aid the sick to the Fu in writing. What they were I do not know. And some days afterwards, they informed him that his reasons had been accepted, & he was pardoned.

But in the mean time, the doctor in whose house I went to see patients was summoned before the Fu, & was given a written command not to have, from henceforth, any thing to do with me, not even to call at my house to consult with me in regard a patient. So also were the other doctors who had ventured to have any thing to do with me, dealt with in the same way. This prompt action on the part of the government, caused considerable talk among the citizens, But they seeing the attitude of the government, & knowing it safe to be on the side of authority, left their physicians who had consulted with me, although before they were very ready to avail themselves of my aid. The consequence is these doctors have lost patronage, & are very much troubled; & all are effectually prevented from coming to see me.

The order from the Fu prevents my seeing the students if any of them are sick, or even my own servants. Yet I will see all who think it wise to call on me.

The effect on my work is that I have nothing at all scarcely to do in a medical line. Though I did not see many patients per day; two, four, six, sometimes ten, yet each man brought one, sometimes two or three with him when he came. And in this way day by day I was brought in contact with quite a no. & my opportunities for imparting unto them something of the Word of life were many. But now all of this is changed. With the exceptions of ourselves, & an occasional student who steps in, our house for the last two weeks has been as quiet as the tombs. Not a soul has come to see me. Not only are the sick but others are kept away. The contrast is so sharp & striking that it is painful. I have had more leisure the last two weeks, than I have had for two years before.

I do not attribute this act of the Officials to their dislike for Christianity; for had it been that they desired to attack our Christian work there are a dozen points or more in the manner in which we carry on our school, & the fifty or more preaching places, that are much more vulnerable than the medical work I have done. But to their bigotry, conservatism, their persistent purpose to govern & fully con trol every thing done in the Fu. This is the seat of the ancient capitol & they regret the departed glory of the past. The people here are cursed with the rigors of over government above that of any place I have yet seen in Japan. Formerly, when Kyoto was the capitol, the center of religion & learning in Japan, the best physicians in the country were here. And the higher of them in rank & power governed the lower class of physicians with relentless severity, not allowing them to do any thing without their sanction, I am told. This desire to control the physician in all his work still lingers here. They must have control of every thing that is done, so they can put their thumb on it & crush it out if it is not perfectly in accordance with their wish. This & this only, I believe to be the reason of the attitude they have assumed toward me & my work. They have done other things as unreasonable as to forbid these people to have any thing to do with me as a phy-

sician, & that which ~~was~~ much more ~~com~~ con-
~~compatible~~ ducive ~~with~~ to their good & advancement
than my work, they have not allowed
to be carried on in the Fu, because they
did not fully control it, even when
it was undertaken & carried on by the
general government. Their conduct to-
ward ~~me~~ is in perfect harmony with their
system of government.

My influence & usefulness is very
much cut short by this act of the Fu. There
is work for me in the school, & in superin-
tending some of the many preaching places.
But I feel I can do more & better work
in other fields. And being a physician
there are places I can go much bet-
ter than others. Hence I stand ready
to open a new station, when the oppor-
tunity occurs, or can be made, & it seems
wise to do so.

Very truly Yours,
Wallace Taylor.

Kioto, Dec. 25, 1876.
Rec'd Feb. 7.

Apr. 5th, 77.

Kiyoto.

Rev. N. G. Clark.

Dear Sir. I lately during our spring vacation made a tour of some eight days to Okaiyama, a place some 150 miles west of this. I had a very successful trip. I should write you the particulars had I the time, & think I shall in the course of a few weeks. But the object of my present communication is of a very different character.

The object of my present communication is to make some statements in regard to Mrs. Doane, which I feel you ought to know, especially in view of the fact that she & Mr. Doane will most probably return soon to the States. It is not a pleasant duty, I should much prefer that some one else do it, but in view of the fact that I am the only medical man in the station, it seems more naturally to fall to me. Mrs. Doane is a Monomaniac, & has been so for some two or three years. She has now gone so far that it seems best that she return as soon as practicable to the States. That you may know something of her condition, & why we deem it best for her to immediately return to the States, I make the present statement of her condition.

About the time Mrs. Doane came to Japan she became a convert to the "higher life" doctrine so-called, & to "faith cure". Believing that if you had faith to pray for any thing you would receive it. About the time we arrived in Japan Mr. Atkinson's child was very sick & not expected to live. But she said it would not die, she had faith to pray for its life, & it would not die. The death of Mr. Atkinson's child had no effect upon her other than keep her silent on this point for a time. Then she conceived the idea that no one would die if any one had faith to pray for them to live. That in answer to the prayer of faith God would save the sick. Then if one, why not all. Then she had the faith from henceforth there were to be no more deaths in the world.

When Ollie Gulick (Dr. Gulick's son) was pronounced incurable, she said he would not die, for she had the faith to pray for his life, & God had assured her he would not die. When Ollie died it was a great trial to her faith. But she adjusted herself to it, by saying that it applied only to those who themselves had the faith to pray that they should not die.

In the mean time she got it into her head that she was to do great things for Japan, & that God was going to give her the gift of tongues. The gift of tongues did not come, but the ability to rapidly acquire a language she conceded to be as good. The idea of her doing some great thing took full possession of her, & finally worked itself out in this form, that Christ was to bless the world through her. He was shortly to come to reign upon the earth as a man & yet God. He could not be a perfect man without a wife, & she was to be his wife.

Hence she would not belive Mr. Doane was coming to Japan. When he came she told him *he was not her husband, but that Christ was her husband. After some eight days she got partially over this idea so far as her attitude toward Mr. Doane was concerned, & for some two months they lived as man & wife. After that Christ was her husband & she would have nothing to do with Mr. Doane. Yet all the while they lived as man & wife, occupying one bed, but would have nothing to do with him as her husband.

Then she conceived the idea that she was to raise up a family of children. Then it was revealed to her that she was ~~[illegible]~~ to give birth to a child at a certain time Mar 24th. This she told all over the mission, saying nothing about the mysterious character of it. And strange coincidence as it was her body began to enlarge, (the result of disease). There being some things peculiar in the case Dr Berry secured an examination along in Jan. Told her as the result of his examination she could not be so far advanced as she supposed. But she laughed at Dr. Berry & went on in her theory. A few days before she expected to be confined she sent for me, desiring that I should ascertain the ~~[illegible]~~ position of the child. I examined her, & to convince Mr. Doane ~~that~~ she was mistaken I called him in & demonstrated to him that it was all a mistake. I then & there saw that external facts had no weight with her at all. Saw that she lived in subjective sensations altogether. Her subjective sensations were the only things real to her. Objective things, facts & circumstances, vanished before her subjective sensations. This is the only time she ever personally showed to me that she was deranged.

Mr. Doane during all this time carried all this weight silently in his own bosom. Only a few days before did he reveal it partially to Mr. Davis. He did not know what to think. He knew if his wife gave birth to a child he was not the father of it. He could not disbelieve his wife's fidelity. He said to me afterwards he trusted the Lord that time would bring all things out clear. That if God wanted to make another revelation to man He could do so.

This had no effect on Mrs. Doane whatever. I went to Okaiyama & was absent eight days. When the day came, Mar 24, she stripped herself & went to bed, sending for Mrs. Davis. The child was not born against noon. In the afternoon she dressed herself as a bride & went out to the mountains to meet Christ as her husband, for he had revealed to her that he would meet her. But she did not see him. Yet it was revealed to her it was to be born that night. The next morning she said it was born & taken away. After three or four days of despondency she got it fixed up that it was a spiritual child, And wrote letters all over the mission to this effect.

though no one from reading the letters, except the one sent to Mrs. Taylor & Grandma Gulick, would suspect any thing wrong with the woman's mind, unless they otherwise knew better.

In the mean time she has spent night after night on her knees in prayer, never taking a moments sleep. Once for 35 days she never left the spot she was staying, under a small tree, day nor night, except for a few hours on account of a storm. Praying for a great blessing she was to receive*, though it never came.

Now in six weeks, against May 5th, Christ is to give her a new set of teeth. Then her friends will believe, she will restore a few blind to sight, to convince the people of her mission & commence to promulgate her doctrine. Which is that she is to raise up a family for christ for 100 years, these are to be examples to all the world. And at the end of the 100 years Christ comes in person to reign the 1000 years. She applies the 12 chap. of Rev. litterally to herself.

This gives you a mean outline of how she has been ~~tis~~ carried on in her infatuation. She did not reveal all this as she went along. But this is what now comes out as her full insane idea.

Mr. Sloane after my examination for a few days believed his wife insane. But now he thinks her only a religious enthusiast. She is no more insane he says than the Millerites & Swedenborg. But as her doctrine will create friction with the work in Japan he says they must go home as ~~soon~~ as ~~they~~ can. But Mrs. Sloane will not hear for a moment to leaving Japan. Her great plans is to be carried out in Japan. She looks out on the mountains, this place & that place is hallowed by its sacred revelation.

While Drs. Gordon, Adams & myself fully concur in that the only thing to be done for her is to send her away from Japan, & the sooner this is done the better. This may probably restore her unbalanced mind, yet there is not much hope that even this will. To stay here is to foster her insane idea, which will surely be followed by structural changes in the brain & an incurable insanity.

She may have to be sent home with a show of force, ~~[illegible]~~ & we may have actually to resort to force. This may possibly, necessarily, have to be done not in accordance with Mr. Sloane's wishes. He feels they must return to the States, but it must be in accordance with Mrs. Sloane's wishes. Of course all measures that can be brought to bear on Mrs. Sloane to induce her to go to the States will be used, but these failing, some other measure must be used.

I do pity Mr. Sloane from the bottom of my heart. He has no idea of what he can do when he does ~~not~~ return. The work that you proposed to him before he came, that of preparing a literature for the Micronesian Mission I suppose is not taken up yet. If not I would suggest it. I commend him to your tenderest mercy as a dear good man in need of your deepest sympathy & aid. May the Lord sustain him & all others in this trial.

I have given you this breif outline of Mrs. Sloane's case, believing it my duty to do so. You can make such use of it as to you seems best, & act toward the Japan Mission & Mr. Sloane accordingly.

I will state before closing that it may be found necessary to send some one home along with Mrs. Sloane besides her husband. Miss Talcott has been spoken of.

Truly Yours,
Wallace Taylor.

P.S. Mrs. Sloane's revelations are of this character. she goes out to the mountains, brings Christ down close to her as she says, asks him how this is, & how that is to be. She waits a few moments, a thought comes into her mind & that is the revelation, and this she stands by as a revelation from God, objective facts & circumstances to the contrary. Even her own senses of sight & hearing & feeling to the contrary. The heavens & the earth will fall before these ~~sub~~ revelations (subjective sensations) fail.
W. T.

Kioto, Apr. 5, 1877.
Rec'd May 8.

May 14th 1877

Kiyoto. Japan

Rev. N. G. Clark,

Dear Sir, I again pen you a few lines in regard to Mrs. Doane. I suppose the report of the special Mission Meeting which was called some weeks ago, to consider Mrs. Doane's case, has reached you, or at least will have reached you before this comes to hand. Hence I need no more than repeat that it was the unanimous opinion of those present that Mrs. Doane must be sent home to the states for care & treatment. She, Mrs. Doane, had fixed the 5th of May as the day upon which she would receive a new set of teeth, & the following day she would perform such wondrous miracles, such as opening the eyes of the blind, raising the dead, &c, that we all could see that her mission was of God, & that she was Christ's wife, the Divine Queen of the world. Mr. Doane could not be made to see that his wife was deranged, & because he had made her a promise that she should not be molested until this time was up, he was unwilling that the Mission should take any steps toward sending her home till after the fulfillment of this time. Hence Dr. Berry was requested to wait over till the next steamer to America, that he might be along to give such attention as was necessary. And Myself, Dr. Adams

& Mr. Davis were appointed a committee to execute the will of the mission, & to take such steps as would secure Mrs. Doane's return to the States. We could not let Mr. Doane know any of the measures we purposed using, for he said his wife was as sane as any woman in the mission, & every thing he knew he told Mrs. Doane. Had it not been for Mr. Doane, Mrs Doane would have been sent home long ago, but we all esteem him highly, & fully sympathize with him in his peculiar trying circumstances; & hence that he might not think too hard of us we waited for him. The Committee had made arrangements to take Mrs. Doane with a consular order & deputy Marshal, feeling that nothing else short of physical force would suffice. And that Mr. Doane would receive it with better grace coming from the consul than from the committee. But through a slight mistake of the consul, Mrs Doane suspected he would be after her with a posse of men, hence she put off to the mountains Saturday Morning May 5th early through a drenching rain. Mr. Doane was confident she would return that evening & be present the next day to work her miracles. The Committee were all absent each attending to his respective business. Hence when we met Saturday evening at Kyoto our friend was gone. The next morning early we instituted a search with all the school boys, some seventy to ascertain which way she had gone. By noon we had some traces of her. I followed that evening on the narrow mountain road she had taken near 25 miles, satisfied myself she had gone no further in that direction, I came back about three miles to where I had left the school boys, four or five of them & a squad of cooleys scouring the mountains. Having got a trace of her we all bent our energies in that direction hoping to find her yet in time for the steamer. Hence Messrs. Davis, Learned & Adams, with myself all found ourselves stopping at the same hotel that night.

The next morning Messrs Davis & Adams went out the road I had been the evening before some seven miles, hearing no word of her. In the mean time we heard that she had been seen the day before in a valley across another range of mountains. I started with a squad of 20 men in search of her, offering $10.00 reward besides their daily wages if they found her. We started up a deep ravine about 12 miles long, narrow, with no other road than a winding mountaineer's path that often crossed the stream, that had to be forded. It was much swollen on account of the recent rains. And the first place we crossed it, it was more than waist deep to the coolies who carried me across. After fording the stream a few times I found Mrs. Doane's track, so fresh that it must have been made that morning. Here the stream was over [illegible] hips deep & so swift as to take any ordinary person off ~~their~~ his feet. Mrs. Doane had evidently found her way into this valley & was trying to come down it, but the swollen condition of the stream prevented. We immediately divided the company for a search. Not being able to go down the stream further Mrs. Doane had endeavored to scale the mountain, & I tracked her for over ~~a~~ half a mile, pulling myself up by the bushes, hand over hand, where none but an experienced mountaineer or crazy person would attempt to go. We then lost her trail. But her clothes & basket were found about a mile further up the stream. And after some three hours Mrs. Doane herself was found still further up the ravine. She started to run up the mountain when she saw the coolies, but being soon exhausted she stopped when they calle out to her. She said she was lost & they tol her they would lead her out if she would follow them. Hence they brought her without any further trouble to the hotel where I had gone to meet her.

When found she still had on a white waist & black skirt, badly torn. Part o her clothes being found thrown awa as they were was the first thing that open Mr. Doane's eyes to the true condition of his wife's mind.

Mrs. Doane when found had been out two nights in the mountains, & without food some 36 hours. She would soon have perished had she not been found. For she could not have gotten out of th ravine till the waters subsided.

We brought her to our house, & put her under guard & kept her locked up in a room. She persisted that we would all soon see she was right & be ashamed of our base treatment of her. For we were treating her far beneath the dignity of her rank, she being the Queen of Heaven. The next morning ~~she~~ said she would raise from the dead, that day, J. Gulick's wife, Olivia Gulick, & a number of others whom she knew in the Sandwich Islands. She would not dress herself because she did not have her bride's clothes ~~to~~ put on. We were under the necessity of putting her under the influence of an anaesthetic that the ladies might dress her, & that we might take her peaceably to Kobe. She is kept under guard at Kobe till the ship leaves for Yokohama, & goes in company with Dr. Gordon to the States.

She is very much worse than she was before this last crisis. Mr. Doane now believes her to be an insane woman & is willing she should be treated as such. But in regard to this I write you further in another paper.

Wallace Taylor

Rec'd [illegible] 16 [illegible] 17. 1882.

Rioto, May 14, 1877.

Rec'd June 19.

1

C

284.

Okayama is about 100 miles west of Kobe, on the Inland sea. Small Japanese steamboats stop there on their way further W. & to the island of Shikoku on the South. There were some tolerably commodious boats on this line but the Gov't had pressed them all into service to transport troops and munitions of war to Satsuma, where a vigorous rebellion is being carried on against the present Gov't Hence only the inferior class of boats were running. Little steam tubs from 30 to 50 ft long. The trip to Okayama is made in ab't eight hours in the better class of these boats I went aboard one of the little boats on Sat. Mar 24th at 3. o'clock P.M. hoping to reach Okayama against one or two o'clock Sunday morning It was a very incommodious tub and filled to overflowing with Japanese. But in it I must go or take a three days journey overland in a jinriksha & this I had not the time to do.

When I went on board they said they would be off in a few minutes I squeezed myself down among the Japanese using my blankets for a seat I could not sit with my legs doubled up as the natives do The boat was too low to stand erect. and there was no room to lie down. I accommodated myself to the circumstances as gracefully as I could resolved to bear it patiently for a few hours

We waited till six P.M. and still the boat was not off I made inquiry why they were waiting so long and learned that part of the machinery was broken. they had sent a man to have it repaired I knew that the repairs might be made in a few minutes and we might have to wait three days. Hence I proposed to leave the boat rather than wait The Capt said he would start off immediately to look up the man who went to get the repairing done, whether in Kobe or Hiogo the Capt did not know. but he promised to return in less than an hour I agreed to wait until eight He returned a few min before that time without man or machinery But said they would start immediately without them, although they would have to stop every five or six miles to oil up, and cool off They got off a little after nine. This is a fair sample of Japanese slowness When we got out into the bay a short distance the sea became pretty rough for the little boat. Whenever a swell struck the frail thing the water would come in between the seams of the planks and wet us The Engineer had to stop every few miles as he said to oil up. The passengers became seasick and as they could not get out they had to relieve themselves into vessels. being packed so tight one could scarcely stir It was anything but pleasant About one o clock the next morning we came to anchor to the leeward of a small island. The sea becoming so rough the

Capt was afraid to brave it any longer We were only 12 miles from Kobe Here I spent the night sitting straight up without any sleep The natives lay over and under each other like so many earth worms but I preferred the upright position without sleep to such intimate association The next morning was clear and beautiful with but a slight swell of the sea Still the Capt was afraid to venture out of his retreat, Some of the passengers upbraided him for his cowardice & demanded their passage money, They got up a regular quarrel words If any thing can be more noisy than a dozen or two of half angry Japanese jabbering it would be to add another half a dozen to them - I never saw two Japanese in a fist fight. They occasionally give each other an angry push or take a long sword and cut off their antagonists head and then disembowel themselves. This war of words overcame the Cap't & he ventured out again to sea The Japs spent the time in telling unseemly tales They are very polite in their way but it is a politeness of form it lacks the true spirit of politeness By prefacing a story with a few apologies nothing is too unseemly voluptuous or hideous to be told in any company. While associating with the better classes one feels that they are a pleasant people But one short trip like this will cause one to modify their opinions considerably We reached Okayama the next morn about 3. o'clock having been on the little boat thirty six hours After a good sleep and some thing to eat I went to see Nakagawa (middle of the river) a man who had received me very kindly when I was there two years ago He is the third officer in rank in the Ken He was very glad to see me I had not talked with him half an hour til he said he wanted me to come to Okayama to live, to spend three days in the hospital and the rest of the time teaching the Xtian religion That the Governor had no objections and I must come Then he took us around to visit some of his friends and to see some of the enterprises he was engaged in, Chief of which was a large establishment for the manufactury of fine crockery ware similar to the Kiyoto-ware Here we saw the various processes, from the mixing of the crude rock from which the clay is formed to the finishing touches of the gaudy paintings which profusely cover the ware This large establishment rests on the Sabbath thro' Nakagawa's influence chiefly - He then secured a place for preaching while we were to be in town in the business part of the city The next day at ten o clock our meetings were to commence and we were to have preaching twice per day Morning and night That night we could not have a meeting on account of a wedding feast in the house a private residence, so we had preaching at the hotel where we stopped Some twenty five young men were present. Kanimori one of the young men from Cap't Janes school talked

After his talk we distributed tracts. I noticed in particular a very intelligent young man who lingered to ask where we were from how long we would be there and when he could have an interview with us The next evening this young man called on us about 9. P.M. excusing himself by saying he was busy during the day and occasionally in the evening He was Supt of instruction in one half of the Ken of Bizen. His duty being to see that good instruction especially good morals were taught the youth He was glad to meet us and hoped he might learn something from us that would assist him in his work He read French he had a French Bible, had read it and was much interested in it He had many questions to ask. Some very intelligent and others showed great ignorance of Bible truths. for ins. After Adam & Eve ate the forbidden fruit their eyes were opened Did God intend that they should be blind.? If God was the true God he knew all things hence knew that Abraham would offer his son Isaac as a sacrifice Why did he then try him? Again if God is a God of Mercy why is there sickness and poisons and wild animals to destroy man. Why does the rice crop fail sometimes and famines arise We talked till near twelve o clock that night and he often called in after that while we remained The next morning there were over twenty out to hear us. Our audiences were almost entirely of the higher classes. The day previous they were invited by the man of the to come to hear the new doctrine and then Jap. style as soon as we arrived a messenger was sent out to let them know all was ready and then and not till then did they assemble. I thought best in view of the rebellion in the Southern part of the Empire and some other difficulties not to press the matter of a public preaching place but follow the inclination of the people. I spoke of religion in general - True and false. The true religion improved the morals of a people while a false did not. The true religion is the doctrine of the true God. This true God was the Creator of all things, not of Japan only but of the whole earth and the heavens. After the talk they had many questions to ask about what had been said and this was often the most interesting part of the meeting. That day we met Nose San a young man who has spent six years in the States having taken a course of study at the Oregon University. He is Supt. of the Normal school in Okayama. With him we visited the school he has some 300 pupils and 20 teachers. He is a Christian. Had been teaching Xtianity some since he came but being a man of more zeal than wisdom on one or two occasions had broken some idols publicly which so enraged the priests and many of the people he came near losing his place. hence considered it wise to omit his weekly lectures on Christianity and other teaching until a more favorable time. He needs to be led out in work for Christ but with some good friend to counsel & advise would make a good and faithful worker.

We had our meetings in the afternoon in a different part of the city. There were not as many out as in the morning. The greater part were teachers and advanced pupils from the school. Noresan and my assistant did the talking. We had a long ~~talk~~ conversation with one of the teachers in the school. His idea was, that Moral Science and Education is constituted all that is necessary for the people; that perhaps the lower classes would be benefited by religion, but the upper classes did not need it. This is a very common idea among the upper classes. He wanted to know why the people of the U.S. being well educated and versed in morals, still had such institutions as Mormonism Free Love. (not long ago Slavery,) ~~thy~~ Gambling hells, and brothels? Apparently not seeing that such things is ~~existing~~ in the midst of an & educated & nominally moral people ~~was~~ proof itself that his theory was at fault, viz, Moral Science & Education are of themselves sufficient, without religion. One Smith. Supt of Schools in Connecticut (of whom I know nothing) had said that Education and Moral Science if taught the youth was sufficient. "If it is not, why did he say so."

'Bismarck had said that all the learned men were unbelievers in Xtianity, and Bismarck was a learned and great man. What is this, if the religion of Christ is true and necessary?' I mention this to show what the missionary has to contend with among the educated classes in Japan. The infidel sayings of men in the States & in Europe travel to heathen lands before the missionary, and have to be met and overcome by him.

The next morning our audience was larger some 30 present My talk this morning was ~~of~~ God a God of Mercy. Man a Sinner Christ a Savior Our meetings were two and sometimes three hours long Points not well understood were more fully explained by my assistant The interest and the desire to hear appeared to increase from the first My talk the next morning was. Man as a sinner is weak but God in his mercy, by his Spirit assists us to be good, if we believe on him thro' Christ This talk called out considerable discussion, in the course of which I had a fine opportunity to see the great advantage one possesses in being pretty well versed in Christian doctrine and how much superior in true knowledge a young man is who spends only a short time in our school say two yrs over the foremost in Confucianism Shintoism and Buddhism. My next and last talk was on the Evidences of the truthfulness of the Christian religion; and a strong exhortation to study it, and see the truth for themselves. They were much impressed and promised to do so. They bought all the books we had along to sell, and I promised to send them more. They urged me to come often and stay long, that they might learn the more, expressing again & again the desire that I should come there to live. Three or four of the young men living near the hotel, bought the Gospels, and had read them thro' before we left (in abt a week). When they came across a place they could not well understand, they marked it, and when we were in our rooms, they came to have these passages explained. Thus they often encroached upon our hours of rest, late in the night. But they appeared eager to learn and we were glad to instruct them

I went to Otōsan

a member of the Kobe church. He and his wife have been in Okayama some three years all alone He was out in the country ten miles distant where he has opened up a medical practice They sent word to him that I was there & he came in to see me He and his wife appear (from all I could learn) to be holding on to their faith and growing in Christ Though they are not active workers having much to contend with. Her friends in whose house they live are strong Shintooists and oppose the Christian Religion very much. One day I took dinner with a doctor in true Jap. style He brought the food in & prepared it before me on a few small *hibachi* (braziers) his wife acting as serv't bringing in whatever he wanted as cook. He was very inquisitive as to what was the best way to cook this & that and how I liked it best. He thus prepared it for me but for himself and the other guests he followed the good old fashioned Japanese way. As a general thing One relishes their food quite as well prepared out of sight. I was called on every day to see a few sick people One day I was called to see a middle aged man far gone with consumption On reaching the house I understood from those present, talking among themselves, that he wished to see me more to learn about this new religion than on acct of his disease. After seeing and prescribing for him I accordingly asked him if he wished me to talk with him in regard to the religion of Christ He said he did I then explained to him briefly the plan of Salvation. closing by saying that if we believed on X. and repented of our sins God for Christs sake would forgive us our sins and take us to heaven I then asked him if he understood He replied that he did I asked him to repeat it to me which he did very intelligently. I asked him if I should pray with him, but as he did not fully comprehend the effect of one praying for another I did not do so I promised to send him copies of Matt. & John which I did. His friends promised to read to him and Nose San said he would call and explain the Script as often as possible and pray with him -

Nakagawa San, took me one afternoon to visit a large rice "Shokai" (Chamber of Commerce) with which he was connected. There are upwards of 30 men constantly employed in this hall One day as I passed I saw over 300 men assembled there Had a very pleasant interview with the principal men. learned that they closed their house on Sundays Nakagawa said if I came there to preach they could all attend services on the Sab, Whereas formerly they could not. They expressed a wish that I should come there and live After this we visited two large Money Exchanges these places of business were also closed on the Sabbath chiefly thro the influence of Nakagawa San I know of no place in Japan where so many important places of business are closed on the Sab, In Kiyoto the schools, the great Exhibition and all business go on the same on Sunday as any other day. This, to my mind is one of the most promising places I've seen, in Japan for opening a new Station There are two boys in our school in Kiyoto from Okayama and one girl in the school in Kobe and they promise to send us more I had a long talk with Nakagawa San the night before I left, He urged me, as strongly as he could, to come and live ~~with them~~ in Okayama As I have said before he wanted me to teach in the hospital three days in the week, and spend the rest of the time teaching Christianity. If I came he thought they could soon establish a church.

I promised him I would lay the matter before the Mission, at the next annual meeting. I then hoped to have permission to go there to open a new station, but ~~now~~ our members are so reduced by three of our men going home, that I fear the privilege of going will not be granted me.

When I left it was raining hard but the people sent an escort nearly five miles to see me off safely.

Had a pleasant return trip in comparison to my journey there.

I have since hear thro' Nose San that those who heard us and bought books are diligently reading, and talking ~~over~~ the new and important thoughts presented to them; and are anxiously awaiting Mr Atkinson's visit, which I promised them. He has now gone.

Truly Yours

Wallace Tay

Kiyoto May 19. 77

Rec'd June 19

Kioto. Jan 1st '78.

Rev. N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir.- I wish to pen you a few lines in regard to some items of interest connected with our work in Kioto. Our school is prospering. Our students number now about one hundred. The new school building is completed, & will furnish us with enlarged accommodations for teaching; something we have much felt the need of for [illegible] last term. It is already full of students, & we shall have need of another building long before means will be forthcoming to put it up, especially if we are to wait till it comes from the Japanese themselves. Another building which would accommodate about fifty students, would give us accommodations for all our recitation rooms could possibly accommodate, and all we could possibly in any way receive till the whole plan of our school would be enlarged by proceeding to put up the talked off College buildings. Shall this be done? We of Kioto desire it, though it has not yet been laid before the mission.

In looking over the treasurer's report for the last six months of last year, you may be led to think that some three hundred & six dollars were expended here in benevolent work among the natives, — the $200 appropriated for last year & the $106 transferred from the Kobe native Medical. But such is not the case. Year before Last ~~year~~ (176) there was no allowance for native Medical work for Kioto, I carried the work myself till the first of last year, (177) when I drew it out of last year's appropriations (by permission) $125. This left only $75 for native Medical work this year. Hence the amount expended last year in this direction was about $181, less than the appropriation. This largely went to poor students. Many of whome come here in poor health. I have each student pay for his medicines as far as he is able.

We need suitable buildings for missionaries residences in Kioto. However undesirable it may be, I see no way out of the difficulty now but by the Board erecting such buildings. I wish you to note what I say on this point.

The only buildings in this part of the city that are in any way fit for residences, or that can be made fit are those inside the striped walls around Go Sho, the old Palace Grounds. Now the Kioto Fu have authority from the Central Government at Tokio to buy up all the land inside these striped walls, & as much more as they see necessary to make a general park, & have appropriated $4000.00 a year for four years for this purpose. This includes all the buildings now occupied by the missionaries except perhaps Mr. Learned's, & if they fill out the square on the north side as they are doing, on the east & south it will take his present residence. This I think they will do, though it yet remains to be seen. This work has already commenced. There is but little hope that any of us can occupy our houses longer than next August, not possibly longer than Jan 1st '79. Any of us are liable any day to be turned out into the street with no place to go. Houses are not to be had. We tried for nearly three months before we could rent a house for Mr. Learned. There are no houses out side of the striped walls that are in any way fit for a foreigner to live in, nor can they be made suitable residences under an expense of from $600 to $8.00. They are small, low & unhealthy. And again after you have rented them, it is almost impossible to get permission to make the necessary repairs. We were in our house three months before we got permission to make a few necessary repairs.

The ground of the Do Shi Sha Gakko

is but a few rods outside of the present limits of the proposed park, & the ground for the Girls' school is just out side, both on the north side. There is no probability they will enlarge on that side.

Mr. Davis, prudent man that he is, has gone to work & put himself up a house at his own expense. It will be ready to occupy within six weeks. I was opposed to this, because I knew the issue of putting up houses for the Missionaries in Kioto must be faced, & it might just as well be faced first as last.

We asked for an appropriation to put up a house in Kioto (Mr. Learned) last annual meeting, but as it seems it was not granted. If Mr. Learned remains here he must have a more healthful residence on his wife's account, outside of the possibility that his place may be appropriated for a park. Mr. Learned proposes to send home & borrow the money of his friends to put up such a house. This I am opposed to also. The Board agrees to furnish Missionaries with suitable places for residence, without their being driven to such extremities. And ~~when~~ it comes to myself, when I am turned out of our present residence I go to Kobe or Osaka & wait till the Board prepare a suitable residence for me & my family, provided we remain here.

(2)

First because I have no means of my own to put up a house, nor have I friends in the states that can furnish me the means to do it.

While upon the one hand it may seem undesirable for the Board to have so much locked up in real estate, it is desirable that its workers have suitable & healthful residences. Their efficiency depends much upon the healthfulness of their homes. It surely is not a desirable state of affairs, when the difficulties of obtaining an appropriation to put up a suitable residence are so great, & the unpleasantness connected therewith such, that missionaries ~~[illegible]~~ make such resorts as are made here in Kioto, rather than face the necessity of asking the Board for an appropriation. I know that putting means in property in Kioto is attended with some risk. But no more in the case of the Board than of an individual, & no more in the case of private residence than of a college building. The cause & the circumstances in the case demand the risk. We in Kioto are willing [illegible] it ought to be made. So do others [illegible] our mission, but some who ride a hobby of self support seem to think there is too much risk. And yet, as is often the case, they live in the best houses in the mission, ~~ffor~~ for which the Board pay as much rent in four or five years as would put up as good houses here. ¶ The Board should face the fact of putting up suitable houses for the missionaries in Kioto, not only for those of us who are here, but for those whom you may hereafter send. For it will come to this, at least I see no other solution of the case.

Outside of our having to leave our present residences, neither Mr. Learned's house nor mine are suitable residences. And yet they are very much better than we can hope to get outside the striped walls, with all the improvements we can get permission to put on them. Mr. Learned's house is in no way suitable for one with consumptive tendencies to live in. And Mrs. Learned's present sickness, & the question of their return to the states is in no small degree the result of the house they have lived in while in Kioto. The house we live in is dark, ~~you~~ must always go out of doors to go from one room to another. Whether we go to our meals, to the sitting room, or go to bed we must go out of doors to get there. In no room in the house can ~~you~~ write if even a child walks the floor.

and in my study I can neither write nor use the Microscope if any one is moving about in this end of the house.

It is not likely that a request for an appropriation to put up a dwelling house in Kioto will be sent in for some three or four months to come ~~again~~. But when you do come to consider it, please call to mind what I have said.

Fifteen hundred dollars will buy the land & put up a tolerably good residence here, & yet I should not wish to see a less sum set apart for that purpose.

Mrs. Learned has been very ambitious & zealous in the study of the language. She believes a woman's capacities are equal to a man's, in acquiring a language, & endeavored to make it so in her own case by constant hard study. She has made commendable progress since she has been here. Mr. Learned also was rather proud of his wife's advancement, & has fostered her ambition. The result is she exhausted herself with continuous study, & being of a "phthisical habit" (or at least having weak lungs) is now in the first stages of consumption. The house they live in has had not a little to do in bringing about this result. The sun never shines in their house, excepting one small corner room in the upper story, (the only room in the upper story). Their yard is so chill & damp that you cannot sit on the piazza (on which the sun never shines) five minutes without feeling chilly, except in the hottest months in the summer. You may ask why we did not secure a better house. I reply it is the best house we could get after trying for nearly three months. I may add here that to rent a house in Kioto we have not only to get permision of the local & general authorities, which in case of us foreigners is quite difficult, but also of every man in the whole neighborhood. If one man dissents he may prevent your renting. All the land that has been bought here, has first been bought by some third party (by agreement with us) & then sold to us. In renting we cannot work in this way.

Mrs. & Mr. Learned have been faithfully warned of what the result of her course would be, for the last nine months. Not three weeks before she was attacked with bleeding of the lungs I warned her & her husband in as forcible terms as I could command, that if she didn't quit study & give her system an opportunity to recuperate we would be under the necessity of sending her home to the States inside of six months. They both laughed at the idea, & could not see that she was over-doing. The result was in her weakened condition she took a cold which could not be controlled, & is now at Osaka where she has the benefit of sun light & good circulation of air, awaiting the result of rest care & treatment. It is yet a question whether it is best for her to go to the States (to some favorable locality, for Japan offers absolutely nothing) within a few weeks or not. The unfavorable season of the year is the only thing in the way. If she does not go now, she will most probably have to go in some three or four months hence. If she goes her husband must accompany her. If she goes I have but little expectation that she will return. Her husband may return a few years hence, after she has gone to her rest. If she improves in a few weeks they will remain. But if so, their ability to remain in Kioto depends on their having a good, comfortable, sunny airy house. And if they go it leaves us much weakened in working force. Mr. Learned is peculiarly well adapted for the work he is doing, & this loss will be a loss that will be very difficult to make up, so far as the school is concerned.

Allow me to here state that you should be careful in regard to the physical constitution of those you send to Japan. There is nothing gained by sending persons of weak physical constitutions to Japan. Whatever may be said of Japan, its climatical influences in many respects are trying. The climate together with the work is very trying on those who have weak eyes, lungs, & nervous systems. Should Dr. Berry recover, he will never be able to accomplish much real work. He lacks the physical constitution. Within the last three years, he has not at any one time worked six weeks without a longer interval of rest. The only thing in favor of his return, is his having good command of the language. Mr. Gordon with care will be enabled to do much work.

We hear favorable reports from Dr. Gordon, & confidently expect him to return to Japan next fall. When he comes, the question of where shall he locate will be before him & the mission. They of Osaka will expect him there; but the work of Osaka by that time will have so changed that it will be no easier for him to commence work there than in any other place in Japan. We of Kioto are very desirous that he should come into the school here. We need in the school here, those of the mission who are the best adapted to teach. From what I know of Dr. Gordon he would be an excellent man for our work here, He is scholarly, exact, thorough, sound in doctrine, not easily led into side issues. There is no man in the mission better adapted for the work to be done here than Dr. Gordon. There is sufficient work in the school now to give him two hours per day direct Bible teaching, & the balance of the time, so far as his strength permits, there is any amount of opportunity for direct missionary work, fully as much as Osaka affords. Should Mr. Learned be compelled to leave, Dr. Gordon's coming here would almost be a necessity, could it in any way be secured. We can take a new man, though he knows nothing of the language, & give him constant employment for two hours per day. But even then it would be three or four years before he could fill the place that Dr. Gordon can from the first fill, & we need the man who is already qualified for the work by his command of the langu[illegible]. We have not yet communicated with Dr. Gordon on this point, hence we know not how he feels in regard to the question of his coming into the school. Nor have we broached the subject yet to the Mission, it being a matter of some delicacy. However I shall write Dr. Gordon by the next mail on this point if I can possibly find time. We of Kioto have talked it over & are heartily desirous of securing Dr. Gordon for our work here if possible. In the mean time I lay the matter before you, that you may consider it, & talk it over with him. Hoping that you, if you coincide with us of Kioto in regard to the schools best & highest interest, will press this matter upon him.

Rec'd Feb. 7.

In regard to other branches of our work here in Kioto, others of our number undoubtedly have written you, & I would also gladly write, but have not now the time.

Very truly Yours
Wallace Taylor.

P.S. Please hand the inclosed lists of books & in
ments to Thos Ward or Hutchinson,
whoever sees to the filling of such orde
W. Taylo

P.S. No. 2 Please address & forward the inclosed
letters, & oblige.
Yours. W. Tayl

Rev. Wallace Taylor
Kioto, Jan. 29, 1878.
Rec'd March 5.

Jan. 29th 78,

Kioto. Japan.

To the members of the
Japan Mission
& the Prudential Committee.
Dear Brethren.

It is now definitely ascertained that the Kioto Fu in making the Park around Go Sho, will square out the north-East corner to Imadagawa on the north, & Tera Machi on the East; thus taking the ground on which the house which Mr. Learned occupies stands, & also the house which I occupy. Furthermore it is also evident that within a few months we will be called upon to give up the houses which we now occupy. It is also well known, to those of us who live in Kioto that it is next to impossible to rent a suitable house in which to live, or one that can be made suitable for any reasonable sum of money. Hence on the ground of economy of money, & health we feel compelled to again ask for a grant to put up a dwelling house in Kioto.

It is understood that this house is to be for Mr. Learned's family.

I think it best also, that the Board be earnestly requested to consider this request forthwith, & answer as soon as possible, for the emergency will be upon us before we can provide for it.

Sincerely Yours.

Wallace Taylor

Mar. 27th '78.

Kioto,
Japan.

Rev. N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir. Since I last wrote you we have had an entirely new experience in our family in the way of sickness. Two of our children have had the typhoid fever, The oldest & the youngest. The oldest, a little boy of six, was not so very bad, He was sick about a month. The youngest, a babe of two years of age, but very strong & healthy, had a hard & long siege of the fever, He had fever 53 days, & 42 days of that time ~~the~~ his temperature ranged from 103° in the morning to 105° at night. He is just now able to crawl around on the floor like a creeping babe. For over two months with watching at night & care during the day we had our strength pretty well taxed. But through Gods Mercy we have our dear babes yet. Mr. Davis' little boy was also sick for a short time, nearly three weeks, with the same fever. I have had cases of typhoid fever on my hands now constantly for over six months. During all this time by considerable strain I have not missed a recitation in the school, & have missed only two cliniques & three lectures at Kobe.

There are a few matters in regard to which I wish to express ~~my~~ opinion on. They may help you to make up your mind respecting the needs & condition of our mission.

Lady Physician for Japan. In a general way, I may say I do not think favorably of this project. There is no special call for such a worker, either for Mission or Native work, (medically speaking). The ground is fully occupied so far as it seems wise to me to occupy it in that line. There would be no avenue of direct mission work opened up to such a laborer, over & above that already opened to any lady helper. The lady helpers have free access to the Japanese, far beyond their time & strength to fill. A Lady Physician would fill the place of a general helper, & with her medical work would necessarily have less time & strength for direct Mission work, & hence would be less a helper than the other lady workers. If there was some caste or prejudice that she could aid in breaking down by her medical work, I would say send such a worker. But there is none. In India, I should think, a lady physician would find a vast field for special influence. But if there is no place in all the Missions of the American Board where a lady physician is no more needed than she is in Japan, I should say don't send her, but use the means that would be thus expended in more needed channels. It is true that such a worker would add to the influence which the members of the Japan Mission are exerting; would give more breadth to the work which they are already carrying on, but the means thus expended can be more advantageously employed. A Woman's & Children's Hospital could be opened in Osaka or Kioto, & much good done. But it would have to be done at considerable expense. To fill the chink such an institution ought to fill, it should be benevolent. This will require from $500 to $5000 per year, owing to the work done. But others will say the Japanese can meet this expense. There is more now being put on the shoulders of these devoted christians than they can carry for the next 20 yrs. My experience is that you get just such patients as you put out bait for (if you will allow the expression) If you let it be known that your institution is a benevolent institution, you are patronized by those who can't or won't pay, mostly. If a paying institution, your patients are those who can & will pay. not that all can pay, & you help those who can help themselves. Put it into the hands of the Japanese, & the needy patients, strange to say, are limited by the amount those who have most to do with it see proper to give, which is quite small. This is my experience, with all the efforts I have been able to put forth to correct the various faults, & my experience in this line has been more varied & wider in this particular, than that of any other one of our mission.

It has been proposed that this lady

physician work among the dancing girls, the Joro, & Geiko. But from what I know of this institution in Japan, a lady physician would only meet with increased difficulties. Her being a physician would be against her in such a work. This will be evident to any one who knows the workings of this evil institution in Japan.

Again it has been proposed that this Lady physician take two or three wards in Dr. Adams' dispensary. But Dr. Adams's work is for the most part like mine: it consists principally of day patients. And to have two or three wards, or all the indoor patients for that matter, would be to sit down to do nothing or next to nothing. Again it has been proposed that in this case Dr. Adams could have a general oversight over her work. If the lady physician you propose to send, is not competent to take the full charge of her own work, you had better not send her. If she is capable she will work easier & accomplish more independently.

Kioto School. You write Mr. Davis that the other $300 asked for has been granted & that he can have all the money he wants to mee the expenses of the school. Brother Davis is a good missionary but he would lavish too much money on the boys for their's ow good if he had it. And as one of the members of this station who are constantly endeavoring to put a gentle restraint on

Brother Davis in this particular, I should prefer that he had no such encouragment from Boston that he could have all the money he needed. I should have been as well pleased if the last $300 had not been granted. But since it is granted, I shall try to get something out of it to purchase chemical apparatus.

Our school house is full. But few if any of our scholars leave next commencement, hence we will have no room for a new class. We need a new building.

If taking charge of the preparatory & scientific department of our school, would be field enough for Capt. Janes, let him come on without fear. All the members of this station would be only too glad to turn this over to him. This part of our school is virtually without a head, & sadly it needs one.

You speak in commendation of our method of assisting students by giving them work. I think it doubtful if you know what the method has virtually been. To a student who said he must have assistance or he could not attend school," a little work was given & he was paid enough to about cover his necessary expenses per month, $3.50 or $4.00. This was without regard to the amount of work he did. Hence some of the boys did two & three times the work others did for the same amount of money. The result was some of the boys were found farming their work out to others, or subletting part of it out to coolies (the disagreeable part of it.) I have, had charge of this for the last 18 mo. I saw it was working moral obliquity in business lines, & some time since came to the conclusion that the only true basis to work upon was to pay the boys according to the work they did, & at something near the rates a native would get for doing the same work for another Japanese. And toward this basis I have been gradually bringing those students whom we hire to do work. We pay now from $3.50 to $4.00 per month, to those who teach one hour per day, or labor two hours per day. This is about the amount a cooly would receive for a full month's work. And strange to say, some of these boys who said they could not stay unless their expenses were paid, when it came to the test, remained & in some way have money from some source to meet their expenses. In ~~this~~ ~~[illegible]~~ our school, as in medical work, we will in general get such students as we throw out bait for. If it becomes known that this is in a great measure a benevolent ~~in~~-stitution & that the students are largely helpe the great majority of those who ~~will~~ apply wil be those who will say they must be helped, while if it is known that students must defray their own expenses, the great majority of our students will be of those who can ~~are~~ willing to meet their own expenses. It seems to me that our school is likely to meet with such success that we can have as many of the latter class as we can accommodate. It by no means follows (nor am I in favor of it) that we must assist every one that comes along saying he wishes to study the Bible & enter our school, but that he cannot do so unless he is assisted. If we do so we will find ourselves the innocent dupes of designing Japanese who are not burdened with an over amount of honest intentions. There will still be some deserving cases that ought to be assisted, & these can be provided for. One way in which we have sought to do this is to gradually raise the price of board till the boys believe they can board themselves cheaper, & they have organized themselves into a boarding club, which is to assume all responsibility & commence operations from the first of Apr. This will relieve me of not a small amount of work, month by month.

The Ladies in the Kioto school overworking. Your recent letters would seem to indicate that you were not a little exercised lest the Ladies in the Kioto school should break down with over work. So far as the actual work necessary to be done in the school ~~are~~ is concerned, I think your fears are groundless. They have from six to nine scholars. They (the Ladies) enumerate more, two in the City primary school two in the District, but their actual students have not exceeded nine within a whole year. They have three Japanese to assist them. Two boys from the boys school, teach each an hour per day (work made to pay needy students) & one two or three hours per day. This man is not from the boys school, he teaches Japanese, & does good service. The idea of three ladies breaking down with the work they do in school, when they only have from six to nine scholars & three assistants is simply laughable.

There are some elements of care & anxiety in their school that they ought to get rid of. Their school is not an asylum for widows & orphans, nor a hospital for the sick. For the last year there has been most of the time one, & part of the time two sick girls in their school, not able to study, & only brought there that they might receive the better food, & kind care & attention which the school affords. I have been endeavoring to open their eyes to these things. But Miss Starkweather is after the type of Bro. D. Davis in this respect; very desirous & willing to do almost any thing that will bring them where they can be instructed in the true way. Not able to say no to any one who comes saying they are sick & can't study, but they are desirous of studying the Bible & if they could only just be in the school they could hear & thus learn something. A very good disposition truly, but it becomes a weakness sometimes. And these Japanese study one's weaknesses, & soon learn the weak points of missionaries & are not slow to attack them for low & selfish motives. You may think I am rather hard in thus speaking of the good qualities of my brother missionaries, but there are but few walks in life in which some of the sterner stuff that can say "no." is not serviceable at times, even in a missionary.

The Home in Kobe. The new building that was put up in Kobe has been so built that the eaves of the verandas project down low in front of the windows. This not only makes the upper story appear very low (from the outside) but cuts off the direct light so much that the light which enters the rooms is chiefly that reflected from the floor & underside of the veranda roof. This makes it very trying & indeed painful to the eyes. It will produce headache, nervous debility, impaired vision, while the sufferer is ignorant of the cause. I am quite sure Dr. Gordon laid the foundation for his eye trouble by studying under just such circumstances. Two of the Ladies Miss Dudley & Miss Clarkson occupy these rooms, I warned them against this before the contract was let, but the influence of some in the mission who desire every thing on the cheapest style, that the natives may be able to foot as much of the expense as possible, prevailed in having

~~on~~ ~~having~~ the appropriation for this building so cut down that it became impossible to put up a sufficiently large & appropriate house. Three hundred dollars additional expense would have given a roof sufficiently high, [illegible]mit direct, cheerful light, & given halls wide enough to be healthful & convenient. I shall try to have the light remedied, but again protest against putting up buildings so as to save a few dollars at the expense of healthfulness & the missionary's strength & energy. The strength consumed in nervous headaches & sour stomachs can be better employed by the missionary, & is dearly purchased by putting up dwellings that are likely to produce such things in the occupants.

There is another nuisance connected with the Kobe home, that is likely at any time, (especially ~~an~~ during epidemic of typhoid fever ~~&~~ or cholera) to become a source of disease, & is always poisoning to some extent the atmosphere of the buildings, viz. the water closets. I shall try & have them healthfully & safely arrange But I am not sure I can persua those most interested to consent. It ca be done at a cost of $30 or $40. [illegible] It is n always, even with those who are well bre & liberally educated, that you can secure such arrangements in regard to the water closets, ~~as~~ will make every thi safe & healthful. I have had a singula tussle on that poin here, especially in the Kids Home.

Mrs. Searned's general health has improved very much. She has increased in weight & strength & so far forth has responded very well to treatment. I am not able to say that there is any improvement in the real difficulty. At least she is no worse. Her trouble is incipient Phthisis. She has not had pneumonia nor any signs of it since she came to Japan. Excepting perhaps broncho-pneumonia an accompaniment of consumption. In regard to sending her home, I have not yet advised her to go home. Dr. Adams when called in counsel on the case was for sending her home immediatly, but I objected first on account of the unfavorable season, & second I felt we ought to wait & see what the result of treatment here would be, since she had consented to give up study & submit to treatment. Postponing for the time being the question of sending her home. Japan climatically offers nothing favorable for consumptives, if phthisical patients improve here it is in spite of the unfavorable climatical influence. In this respect I differ from Dr. Berry regarding the climatical influences of Japan. He says Japan is favorable for consumptives, or at least used to say so. My opinion is formed from my experience as a physician, & coincides with that of the best physicians in Yokohama, those who have been the longest in the country and are the best able to judge.

We are likely to be brought face to face with the question of Mrs. Learned's immediate return to the states at any time. Her temperature still continues high in spite of all the means used to reduce it. Hence she is likely at any time to become rapidly worse, & besides her permanent cure depends so largely on her being sent to a more favorable climate, that at any time the development of her disease may show that it is wise that she be immediately sent from Japan. You may rest assured she nor any other one will be sent home on account of sickness unless it seems wise & best. The idea of being relieved of responsibility by sending the sick home is not an idea entertained by the doctors of this Mission. The tendency to err is on the side of least expense. Every one in the mission so far as I know regards it as a calamity to have to go home.

Again if Mrs. Learned in going to the States would go to Missouri or the East, she might as well & better remain in Japan, & I should so advise. If she goes home under medical advise it is to go to some favora part of California, Santa Barbara perhaps, Co orado, or the high plateau of Central Ameri that she may be placed under the most favor climatical influences for cure. Not to go home. Mr. & Mrs. Learned are both strongly opposed to going home. They have indeed said they would remain here & abide the result whatever it might be rather than go home. And your letter to Mr. Learned & to the Mission on the matter of returning home has lead them to think that they would be very unwelcomed guests at home, by the Board, at least, hence I am not at all sure I could persuade or induce them to go home, though as their medical adviser I felt it my imperative duty to do so.

Change of place is one of the essential elements in treating phthisical patients. Mrs. Learned needs more change than the stations of Osaka & Kobe afford. I propose sending her for a short change to Yokohama or near there, & during the summer vacation (if she is no worse) to Hakodate, most probably. This will involve some expense that the medical appropriation cannot cover & the Board ought to foot, as it seems to me. But no unnecessary expense (travel for the sake of travel) will be advised.

Mrs. Atkinson is quite deaf in one ear, & hearing somewhat impaired in the other. Her trouble is Proliferous Inflammation of the middle ear & Eustachian tube. It is one of those sad cases in which the physician is compelled to stand by & be content with arresting the progress of the disease, if possible, & can do but little if any thing to restore the lost function. By treatment during her last gestation & confinement she has been prevented from becoming any worse. Her hearing is some better than it was a year ago, but I have but little hopes of giving her much permanent benefit. Her impaired hearing interferes very materially with her learning Japanese & her work among them. She has said if she cannot be helped she must go home, but this is unnecessary. Had she fallen into the hands of those who understood her case at first, she might have been permanently cured, but it was at too late a day when she came into my hands; changes had taken place which are very difficult if not impossible to remove.

Mr. Atkinson is rather a weak man physically & he overworks. I have been cautioning him against it, but with him it has little effect. If you wish to write a word of caution to any one in regard to over work, write to Mr. Atkinson & Miss Barrows. They are both in danger of breaking down if they are not more careful.

You want this breaking down & going home of missionaries stopped you say. the Board & the christian sentiment of the land won't stand it. I must repeat in response to this, what I have already essentially written to you, that the remedy for this lies at home with you rather than here. You send out here men & women who have the break-down element in them & they break down It is unwise to send any one to Japan who has weak lungs, the unfavorable climate of Japan will be almost sure to develop phthisis. Or those who have weak eyes, this climate is almost as hard on such as Egypt or an artic summer, or those who ~~who~~ have weak excitable nervous temperaments, who do not know the limit of their own strength & cannot stand up in the face of numerous invitations & inducements to work & say "no"; laboring only day by day as their strength permits. Such persons can go to China, calls are not from the first so loud & pressing there as here. But if they come here they have a trying lesson to learn or break down. And the chances are altogether on the side of breaking down. They are excitable, lose their equilibrium & bearings, and are only brought to a realizing sense of what they are doing & where they are drifting when it is too late. They will neither heed your letters nor a physician's advice & warning. Mr. Davis & Miss Dudley have ~~have~~ by sad experience about learned this lesson, providing a physician is by and constantly exercising more authority than is pleasant. Others fail, break down. Still others are going through the trial, & in some cases the result is as yet doubtful.

And just here let me say that Miss Clarkson was unwisely sent to Japan. She has weak lungs, has had hemorrhage a few years ago. This climate will in a few years most probably develop phthisis in the face of the best case. She is undoubtedly an able woman & a valuable addition to our working forces, such as we are glad to receive. But I am now looking at this matter from another stand point. In your desire to send us valuable workers see also to it that you do not send those who have the break down element in them. The high lands of Syria or Northern China would have been a much more favorable field for her. You ought by all means to have some good physician who is thoroughly acquainted with the climatical influences, favorable & unfavorable, of each of the Board's missions in the various parts of the world; one who knows the elements, physical & mental, that will most likely succeed, or that will most likely fail, in each particular field, & submit your applicants to him before deciding where each had best go. Furthermore, he must be a man who is not too over zealous to send out missionaries, or he will most likely send bad subjects. Some of the English Mission Societies adopt some such plan I am told. Much useless expenditure of means could thus be prevented. The use of more "worldly wisdom" in this particular would be beneficial to you.

You speak in terms of commendation respecting Mr. Davis' house & expres a hope that his plan of building may be followed by others who may put up mission houses. As medical adviser of this station I should dislike to see the plan of Mr. Davis' house followed in every particular. He has a very nice & convenient house for the money expended, it is true. But the drainage of the lot is very poor. A foul open drain running through the yard. This he covers up, it is true, so as cut off the noscious gases emanating from it to some extent. It thus becomes a whited sepulcher which is continually poisoning, to a greater or less extent, the atmosphere the family breathe, & which he never can be sure is not poisoning the well water. Five or six hundred dollars added to the cost of his house, one hundred & fifty or two hundred, added to the cost of the lot, in securing a locality that was free from filthy drains, & was it self well drained, & three or four hundred to the cost of the building, in giving that arrangement which would be more healthful & convenient, would make the residence very much more valuable as a mission residence in the additional security to health & comfort which it would bring, & hence the greater strength & endurance it would give for missionary labor. For health & strength, working ability, is a missionary's capital, other things being equal.

The ill health produced & consequent labor usefulness lost, by the slow poisoning of foul air

+ bad water is dearly purchased at the saving of a few hundred dollars in ~~a good~~ securing house & grounds. In putting up the future buildings for Missionaries in Kioto, if the Board grants the funds, I shall do what I can to secure a locality that is well drained & healthful. Such a locality can be secured, but it will cost from $150 to $200 more for the lot of land alone than if bought in a less favorable place. If you don't wish me to do so, you must say so; but then when ill health & the "break down" comes you must foot the additional expense of a trip home, months spent in regaining health, not to mention the loss of work, without reflections upon us. It is the last straw that breaks the camels back in mission work as well as elsewhere.

You are sending out a ~~number of~~ a large additional force next fall, in the prospect of opening new stations. I sometimes am led to wonder if you know the condition of affairs in Japan. Japan is not open to foreigners, except the treaty ports. In this part of the empire only Kobe & O
Those who come to Kioto, come hanging on Mr. Neesima's arms, & he will soon have all he can bear up. I hope quite confidently that two more men at least can b
got into Kioto. But two of the ladies no
here, Misses Parmely & Wilson, have been

refused permission to live here. Mr. Neesima is off to Tokio now to see what can be done about it. The Kioto Fu will do all they can to prevent an increase of numbers here. We confidently expect that this difficulty will be removed. But this should warn you that there is a limit to the number to be put into Kioto. At any other point the missionary can only get in by a school or hospital. And since the brethren in Osaka have had such a fight for their little school in the central part of the city what must it be in other parts? There is no positive assurance that another point can be opened up. I feel quite confident I could get into Okayama by means of a dispensary, & perhaps work another member into the school there. But as you say results, facts, make things sure. Hence we are not sure we can get into any new place till we get there, & after we get there it will be a continual problem whether we can stay. Japan is not open yet. China practically is. There is to be a new open port established near Kumamoto (Higo), the surveys are now being made. If no other points are accessible two of our number might occuppy that ground. Capt. Janes' old field. I am less sanguine about the possibility of opening new stations than many of our members are. Some cry out for more men, more men, as though places were ready waiting. While such is not the case. The harvest is ready, but you can't get into the field. When our additional workers come, if they are compelled to remain & fret in Kobe & Osaka, you must not say you were not warned of the possibility of such an event.

I have written this letter about comparatively unimportant things, the incidentals of mission paraphernalia not that I am uninterested in that which is more important, but because others keep you posted on those matters & in this letter take up that which is more onerous. You may not be the worse for having these things brought to your attention.

Very truly yours
Wallace Taylor.

Rec'd May 12.

Kioto, May 5th, '78.
288

Dear Doctor, When you we at Kioto a few days since, you said you had not yet examined your wif since her return from Arama, & you did not know just how she was, but you were somewhat uneasy in regard to her, & in doubt just what to do. Since then your letter, & the circular letter proposed by Broth. Leavitt & Curtis has come to hand. From this I learn that upon examination you found your wife no better, to say the least, & conclude it best to send her to California. I am indeed sorry to learn this, both on your wife's account & also on your own. You both have our deepest sympathy.

But I write you more especially to say that while I concur in what you propose to do, I would advise you to do still more. It seems to me that the chances of your wife's recovery will be muc increased by having you along to provide & take care of her. She will thus be relieved of a great responsibility, which undoubtedly will weigh more or less heavily upon her, besides having the pleasure of your company, & the comfort of the medical ca

& advise of one in whom she has confidence. But to be sent among strangers, to a strange land, to have the responsibility of her own care, to be under the necessity of seeking the medical advise of strangers, those in whom she as yet cannot have any great amount of confidence, to be deprived of a husband's company & loving care, & i addition to all this to have the care & responsibility of a young child, must of necessity in a great measu it seems to me, diminish the chances of recovery & improvement. Climate is a great thing in the treatment of lung disease, but it is not every thing. And you must allow me to say, dea doctor, for I say it with a heart full of interest for yourself & wife, that wer she a patient of mine, rather than allow her to go off alone under the responsibility that
1 she must feel, even with the best of Japa ese nurses, I should advise her to remain with husband & take her chances. And in so advising I should not consider that I allowed my sympathy to outweigh my judgement as a medical advisor.

The item of additional cost ought not to be taken into consideration. Of course you dislike to leave your work, so does your wife,

& we all regret that the work should lose your presence & assistance even for a time. Yet undue consideration should not be attatched to this. It seems to me that under the circumstances that your wife can much less afford to lose your presence & assistance than the work; that it is better that the risk be on the side of the work than on the side of your wife.

Commending these thoughts to your careful consideration, & intrusting you, & your wife, to the mercy & care of Him who alone can truly care for us,

I respectfully sign myself
truly your friend
Wallace Taylor.

Kioto, May 3, '78,
Rec'd Oct. 18,

May 27th, '78.

289

Kioto. Japan.

Rev. N. G. Clark.

Sec. A.B.C.F.M.

Dear Sir. I write you in the midst of preparations to move to Kobe. This may strike you as strange, but it is nevertheless true. Mr. Neesima was ordered by the Kioto Fu to dismiss me from the Do Shi Sha Gakko, and to avoid further difficulty with the Fu, it was considered best that I should resign & leave Kioto. You may wonder why this was so. It was simply a further expression of the Fu's hate for our school. The Fu's avowed reason was my seeing patients & practicing medicine in my own house, but the ostensible reason is the growing hate for our school. The Fu sent, through Mr. Neesima, to me for the names of all the patients I had seen, (some few weeks ago.) I refused to give a name, knowing well what their purposes were. But replied that when a sick & suffering man came to my house for medical aid, & I saw I could help him, I should aid him just as I would give a hungry & starving man bread, or pull a helpless man out of a ditch.

I shall remain in Kobe during the summer resting. for I have had a hard year of it, & much feel the need of rest. After this I shall go to some new point & open up a new station, if possible.

Most of our brethren think the Fu's dislike for our school is wholly on the ground of [illegible]

A word or two in regard to the Kioto Fu & our relations to it, may not be out of place here. Especially since my views differ somewhat from that of other members of the mission, & the station.

I do not feel that we need console ourselves to any great extent that we are being persecuted for righteousness sake. To a limited extent they (the Fu) hate us because we are Christians, but this is not the real difficulty. We are foreigners, & our school is a foreign institution, supported by foreign money, managed & directed by foreigners for foreign purposes, (purposes not essentially Japanese) The Kioto Fu & Kioto esprit de corps is proud, haughty, envious, disdainful, exclusive, far beyond any thing I have seen elsewhere in Japan. Every institution & enterprise that is not of Kioto origin, & governed & controlled by the Kioto Fu is despised & thrust out of existence as soon as possible. A commercial school, established for the purpose of teaching hon merchants how to best do business & keep accounts, if not essentially a Kioto institution, — that is one not ~~largely~~ established & controlled by the Kioto

Fu, would be held in as much hatred as our school, though there be no christian element in it. Thus have they treated the chemical school, though established & carried on by the Gwaimusho (the department of Education) the central government, & Japanese, yet foreign to Kioto. They obstructed it till the central government gave it up. And thus have they treated other institutions & enterprises which I could refer to. This is the genius of the Fu & of Kioto & this is their attitude toward us, not simply because we are christians.

Here are our school buildings, stand- on the very edge of the great future park of Japan & Kioto, towering above any thing of the kind in the city, overshadowing the buildings in the Gosho, (Old Palace ground). All who come to see & admire the park, & it is expected to be crowded with visitors season after season, from all quarters of Japan, will look at & admire our fine school buildings, especially the "Kioto Home". ~~Yet~~ but it is not any Kioto institution. This is too much for the proud, envious, jealous Japanese heart, especially the Kioto Japanese heart. Here is an institution growing & flourishing as nothing else in Kioto grows, & they know not to what dimensions it may not grow, & what proportions it may not yet assume, & yet over it they have no controll. This is too much for them to endure, It is too humiliating to Kioto pride. It must not be. Hence the Fu will put her foot on our neck while, we are small & strangle us.

There has been a visable growing dislike on the part of the Fu toward our school for some time. Especially since it has been determined to establish a park here around Go Sho, & since we have commenced putting up a large Girls School. Hence were the Ladies (Misses Wilson & Parmelee) refused permission to live in Kioto: Secured by the Kioto Fu sending a protest against the granting of these passes to the central Government. We have out done ourselves by pushing on so fast & putting up such buildings. We have in a great measure defeated our own object.

It is the genius of the Japanese government that the central government will not grant any thing against which the local government (Ken or Fu) protests, & will permit almost any thing they will permit. An appeal by us to Tokio will only result in our defeat. It is not at all likely that the central government will decide in our favor against a powerful & influential local government. Hence I see no bright hopes for any others of our mission being granted permission

Our appeal to Tokio in this case resulted in our failure, & hastened my being pushed out of Kioto, as I verily believe.

to live in Kioto said in the school.
Again it turns out that Mr. Neesima is
not influential with the authorities at Tokio.
For his best friends in Tokio tell him that
if he wants to get a petition granted in
Tokio not to sign his name to it. For he
is known in Tokio as an influential
Christian teacher & Preacher of the Gospel
of Christ, but that he must have some
other man's name signed to the petition.
Hence it turns out that the man's name,
on whose arm we hang, & to whose influ-
ence we have looked for success in
our school enterprise; it turns out that
his name is a weight & a detriment to
any petition which we may desire to
have granted. Mr. Neesima has no in-
fluence with the Fu in Kioto, whatever. He
never gets to see any of the officials when
he calls at & is called to the Seifush, (gov-
ernment house) none but a police.
Hence we are out at both ends of the
government, at Tokio & here in Kioto.

Hence until there is a change in the
administration in the Kioto Fu, the
present governor removed by death
or otherwise, & a new governor with
a new administration (for a new gover-
nor with no change in the administra-
tion of the government would avail us noth-
ing) I see rather dim prospects for
success here in the school line.

These convictions which I am now penning you, have been slowly & reluctantly forced upon me. [illegible] hope I may be wrong, but the experience of the pas casts a doubtful shadow on the future. We may be under the necessit of allowing our school houses to stand but partially occupied, not used to their full measure for a few years.

The conviction is gradually growing on me that we as a mission have made a mistake in establishing our training school in Kioto. It is at ou arm's length, at the very ends of our fingers. We cannot reinforce it nor control it as we wish. What a powe we should now have were this school with its present one hundred scholars & still increasing numbers, in Kobe or Osaka where ~~we~~ could control it, & cou reinforce it as we wish, with Capt James in the scientific departmen & Dr. Gordon in the Theological.

It seems to me that we owe it to ourselves & to Capt. James that he be fully informed of the condition of affairs here before he embarks f Japan. If he is willing to take hi chances to get into Kioto, & if he f to take such a school as can be st ted in Kobe or Osaka, let him come but if he comes in full hopes that he can get into Kioto, how will he feel when he learns [illegible] he is shut out, as I fear he most probably will be, by the protest of this governor against any more permits for foreigners to reside in Kioto as teachers in Do Shi Sha Gakko.

While we do the best we can, we must trust in God for success & the future, for the cause is his, & dearer to Him than to us. The time is coming when Christian effort & Christian schools will succeed, though it may not be just when & as we wish it.

Truly Yours,

Wallace Taylor

Kioto, May 27, 1878.

Rec'd July 8.

Kobe. Japan. July 19th/78. 290.

Rev. N. G. Clark.

Dear Sir. We are settled in Kobe for the present, tolerably comfortably. Though our house for a summer house is not so comforable as it would be for a winter house. Nor is it near so comfortable as ~~[illegible]~~ a house for summer as the other houses we have occupied while spending the summer here. Yet we are comfortable excepting the hot weather. We have had a vast amount of rain this wet season even for Japan & there is a great amount of sickness among the natives. I find myself pretty busy here.

Our moving down here & getting fitted into our new house has been quite tiresome. And coming at the end of a hard year's work made it specially so. Still I hope to repeat the experiment within the year again. Not that we love moving in itself, should only be too happy to be delivered from it, but if we go to a new point, moving becomes a necessity.

I hope to be able to go to Okayama during the fall. Yokogawa San,

Aug 27, 1878.

my old Okayama friend, & now
fast friend of the mission, and
Mr. Atkinsons thinks, now a th
ough Christian, was here for
few minutes yesterday. He says h
has lost nearly all his old frien
on account of the stand for Ch
ianity he has taken. Friends in
government & friends in the Hosp
tal. Yet he is hopeful, & says in 4 or
years they will all be coming ba
I am sorry for this, especially
this time, for he is the man
whom I relied most to secure
an opening for me to work in
Okayama. Yet on this point I
not have an opportunity to talk
him for he was in haste. But
promised to stop on his way
from Kioto, when I hope to ha
a full & fair talk on what he thi
can be done toward securing a s
idence for me & my family in Ok
ma for a time.

1 Along with my other work
I have done some touring durin
the Spring. I made ~~four~~ three tours of
about a week each. Two to Hiko
& one to Wakayama, a large tow
of about 15.000 on the peninsu
South of Kobe. It is altogether the mo
ancient town I have yet seen

in Japan. There is less change there than any point I have yet visited. There is not much opening there yet for christian work. One of the disciples of the Greek Church was there & had four or five followers. I was urged to continue monthly visits, but could not promise. It would be a good place to work. Our meetings were pretty largely attended. My tours to Hikone & Okaichi, are always profitable. Once when I was up I baptised a young man, sick with consumption, & apparently near the grave. He gave very satisfactory evidence of change of heart. It was an interesting & impressive occasion to me. There were a respectable number present, they were very attentive, & apparently much ~~with~~ impressed with the ceremony & talk. As I spent all the time ~~in~~ a talk on the nature & purpose of Baptism & the Lord's Supper. This man has since improved in health, & apparently growing fast in Christian life. He gave $5.00 to the Japan Missionary (Native) Society, & now says his wife & mother are believers. I spent some time with him & his friends whom he had gathered to meet me, the last time I was there explaining the passages of scrip

P.S.

To Sec. Clark. Treas, Ward
Prudential committee.

Dear Sirs. I wri
to one or two points in this sho
Reasons. The winter term is
school year, especially in the line of
the Board's (when accurately stated)
items are all sufficient to meet th
Hence also there was no necessity of
security sent on (uncalled for by the sta
request of one man, Brother Davis
sent on it will most likely be used
be none the better for it. Again you will
paid teachers during Feb. & March. over Jan.
edge or advice, when your letter (Sec. Clark)
tion of the additional appropriation of $.30
appropriation he (Brother Davis) influenced
teacher's wages, & also to give them back
(this back pay does not appear on my report)
I should in no way have agreed to. Again
ing" &c. "Striking bungi" you will note a small
this way I have striven to gradually reduce
that basis is not yet reached. The money paid
zard" was native funds, not the Board's
Hence it strikes me it would be as wise not to
representation of any one member of the mission,
the mission but the majority of the station would

The Governor of Kioto refuses to allow permission
Kioto to be granted. He has set his face against the sch
will allow any more permissions for missionaries to live
of mine & Mr. Learned's. Things look dark but we hope
of affairs I consider it not wise to put any dwelling house
I did not stand in the way. Very truly yours.

& Members of the

ish to call your attention
lowing of Ido Shin Sha's Status
the most expensive in the
wood & lights, & this term costs
s) than $270. Hence $1000 mex-
the actual needs of the school & more
the additional appropriation of $300
tion or the mission – only by the
s). But since it (the $300) has been
up, or a great part of it, & the school
l notice an increase in the amount
. This occurred without my know-
came to Brother Davis informing
00. Reinforced by this letter & the addition
d Brother Learned to increase the
pay from the first of January.
without my knowledge. A thing
under the head of "taking care of build-
el reduction month by month. In
the expenses to a proper basis. But
out under the head of "leveling
funds or it would not have been paid.
make grants of money on the request &
especially when if put to vote, not only
vote against it.
for Misses Parmelee & Wilson to live in
hool. It is very problematic whether he
in Kioto to be granted. Even to the renewing
od has a way out of it. Under this condition
s, which would immediately be done if
Wallace Taylor

by giving the work out to one or two coolies.

All of which is respectfully
submitted.

Yours. Wallace Taylor.

Do Shi Sha Gakko.

Dr.

	Jan	Feb.	Mar.	Sum	
Board	189.75	236.675	212.195	628.62	
Tuition	137.75	6.25	2.25	146.25	
			Yen sats		$774.87

General Summary.

Sum credits		1046.968	
" debits		774.87	
School cost the Board	Yen sats		$271.098
Board		628.62	
Provision & cooks		608.258	
Excess of Board over Provision & cooks			$20.362
Provision, cooks, fuel & light		672.686	
Board		628.62	
Deficiency of board under provision, cooks, fuel & light			$44.066
Teachers		188	
Tuition		146.25	
Deficiency of tuition under teachers			$41.75

Acct. for the Winter term of '78.

Cr.

	Jan	Feb.	Mar	Sum	
Teachers (No. 13)	60	64	64	188	
Other Assistants:					
Clerk, treasurer, steward, &c	16.50	16.50	16.50	49.50	
Taking care of building, sweeping floors, building fires &c	12	12.50	11.50	36.00	
striking bangi, gate keeper, taking care of yard, &c,	12	11	10.36	33.36	
Cooks	9.70	9	9	27.70	
Librarian, meteorological recorder, workers on Chinese characters &c	13.50	13.50	13.50	40.50	
Seedling Yard	2.624	5.37	2.50	10.664	
					$385.724
Provision.	192.904	178.807	208.847	580.558.	Rice 225.55 Bread 57.52 Beef 88.28 Sundries —
Fuel & light	29.248	13.99	21.19	64.428	
Sundries	4.935	1.31	.655	6.90	
Repairs	3.50	2.902	2.956	9.358	
					$661.244
~~Sum Total~~			Yensats		$1046.968

General Remarks.

(1.) This is not an exact showing of the expense of the school as it respects the Board, for th expense under "Chinese Character" (about 25 Yen will be paid back to the school. Under "needy students" (versus "teachers" & "other assistants" — which term does not appear in the showin there has been some money paid out to those students who teach in the Girls' School, becaus the appropriation of the Girls' school fail to me expenses.

(2.) To make the amount received for board cov the expense of provision, fuel, light, & cooks, we must either increase the price of board or give poorer quality of board.

But as the students have commenced to take charge of the boarding department the selves, & we hope they may continue to do so in th future, this remark has but little applicatio Though the students in boarding themselve have not yet assumed the expense of fuel & lig

(3.) To make the fees for tuition cover the expense of teachers we must either increase the tuition, or employ fewer teachers, doing more of the teaching ourselves.

(4.) Under the head of "leveling yard" is to be seen one of the difficulties of getting students to do as much for the money paid out, as could be secured from cooly hir I paid the students $10.664 for doing less tha half as much as I got coolies to do for $2.4 The students working by the hour. And so the expense of taking care of the house & yard can be done for much less

Rec'd June 30, 1886.

school, this successor failing to discharge his duty for part of the time.

(5.) Under head of "Other workers" the excess paid in June over ½ May arose from one man receiving pay for work done occasionally during the whole term.

(6.) This showing of the expenses of the Kioto school ~~school~~ for the spring term of '78 is not an exact showing of the cost to the Board, because (1) it does not show a few bills paid by the Station treasurer on school acct for taxes, freight & transportation on books, &c.; (2) nor does it show a few bills paid by me personally—not passing through the hands of the station treasurer, (& 3) nor does it take into account the money lost (stolen) while passing through my hands.

(7) School cost the Board

Winter term	$271.10	This simply shows what passes through the school treasurer's hands, & is on the school account book.
Spring	156.90	
	$428.00	
	3/2	
at this rate for the year	$642	

According to Station treasurers account, the school cost the Board for the first five months of the year (about) $550

at this rate for the year (½ June + 3 mo. fall.) ($550 + (550 ÷ 5 + 3½)) $925. { I don't now call to mind the exact amount but it about as stated.

Note. The Station treasurer's account shows all the expenses of the school, the school treasurer's account only shows those accounts directly connected with running the school.

All of which is respectfully submitted,

Wallace Taylor

General Remarks.

(1.) This is not an exact showing of the e
pense of the school as it respects the Board, for a
expense under "Chinese Character" (about 25 ye
will be paid back to the school. Under "needy
students" (versus "teachers" & "other assistants
— which term does not appear in the showi
there has been some money paid out to those
students who teach in the Girls' School, becau
the appropriation of the Girls' school fail to me
expenses.

(2.) To make the amount received for board co
the expense of provision, fuel, light, & cooks,
we must either increase the price of board o
give poorer quality of board.

But as the students have commenced
to take charge of the boarding department the
selves, & we hope they may continue to do so in th
future, this remark has but little applicatio
Though the students in boarding themselve
have not yet assumed the expense of fuel & ligh

(3) To make the fees for tuition cover the ex-
pense of teachers we must either increase
the tuition, or employ fewer teachers, doin
more of the teaching ourselves.

(4.) Under the head of "leveling yard" is to be
seen one of the difficulties of getting stu
dents to do as much for the money paid
out, as could be secured from cooly "hire
I paid the students $10.664 for doing less than
half as much as I got coolies to do for $2.40
The students working by the hour. And
so the expense of taking care of the house &
yard can be done for much less

Rec'd June 3, '85.

school, this successor failing to discharge his duty for part of the time.

(5.) Under head of "Other workers" the excess paid in June over ½ May arose from one man receiving pay for work done occasionally during the whole term.

(6.) This showing of the expenses of the Kioto school ~~school~~ for the spring term of '78 is not an exact showing of the cost to the Board, because (1) it does not show a few bills paid by the Station treasurer on school acct for taxes, freight & transportation on books, &c.; (2) nor does it show a few bills paid by me personally, not passing through the hands of the station treasurer, (3) nor does it take into account the money lost (stolen) while passing through my hands.

(7) School cost the Board

Winter term	$271.10	This simply shows what passes through the school treasurer's hands, & is on the school account book.
Spring	156.90	
	$428.00	
	3/2	
at this rate for the year	$642	

According to Station treasurer's account, the school cost the Board for the first five months of the year (about) $550

at this rate for the year
(½ June + 3 mo. fall.)
($550 + (550 ÷ 5 × 3½)) $925.

{I don't now call to mind the exact amount but it about as stated.}

Note. The Station treasurer's account shows all the expenses of the school, the school treasurer's account only shows those accounts directly connected with running the school.

All of which is respectfully submitted,
Wallace Taylor

Do Shi Sha Gakko. Acct

Dr.

	Apr.	May	June	Sum
Tuition	150.00	4.50	2.25	$156.75
General Summary.				
Sum Expenses (Cr.)				$313.6475
" Receipts (Dr.)				156.75
School cost the Board				$156.8975
Paid teachers				$207.00
Rec'd tuition				156.75
Excess paid teachers over receipts for tuition				$50.25
Rec'd tuition				$156.75
Paid under head of "other assistants"				106.6475
Excess of rec'ts for tuition over expenses under head of "other workers"				$50.1025

Arima, June 18th 78.

for the Spring term '78.

Cr.

	Apr.	May.	June	Sum.
Teachers (No. 14)	69	72	66	$207.00
Other Assistants.				
Clerk, treas, shitenji; librarian & assistants	13.50	15.00	7.50 4.50 12.00	40.50
Taking care of buildings (6 Students)	9.50	9.50	4.75	23.75
Striking Bangi, Keeping gate & grounds.	8.50	7.50	4.25	20.25
Other workers	5.50	5.50	2.75 4.00 6.75	17.75
Fuel & lights	0	0	0	0
Repairs	,47	2,385	0	2,855
Sundries	,168	,8375	,537	1,5425
Sum total expense				$313,6475

General Remarks.

(1.) Under head of "tuition" the receipts for Apr include the tuition rec'd, from bording students through out the term, & also the tuition rec'd from day students during Apr.

(2.) Under head of "teachers" the excess paid in May over that in Apr. arose from two classes being so large that it became necessary to divide them thus increasing the no. hours teaching.

The excess in June over ½ May arose from one teacher receiving pay for extra labor bestowed during June & back pay for extra labor during part of May, together with the teachers all receiving for June about ¾ mo. pay.

(3) Under head of "other assistants," "clerk treas" &c., the excess in May over Apr. arose from an increase of the no. of assistants employed in the library – the library according to the present system of conducting it not being fully entered upon til May. And the excess of June over ½ May arose from the Shitaji receiving pay for June & back pay for part of May – this being a new office created.

(4) Under head of "striking Bangi, taking care of yard & gate, &c." the deficiency of expense for May under Apr. arose from one of the assistants lea

Prin. [illegible] Aug. 18. 1878
Rec'd Sep. 2.

Jan. 10th '79.
292

Osaka, Japan.

Rev. N. G. Clark,
Sec. A.B.C.F.M.

Dear Sir: — I write
you to make some statements in regard
to the native medical work just now, which
may not be void of interest to you. The dispen-
-sary in Hiogo is still gradually increasin
in its number of patients + enlarging in its
influence. This dispensary is practically
self supporting. They defray all my expenses there
+ back. And as I always see some of the
members of that station when I go, they also
thus contribute to the mission medical work.
They pay their own rent, + pay for their own med-
icines, + all other expenses. They also contribute
so far as their ability goes to charity work.
There are almost always ~~a~~ a few charity, or part
charity patients on hands. The charity work is
limited by the funds they possess, + we often ar
under the necessity of turning off patients be-
cause the funds will not justify them in
taking charge of them; + important cases too.
Many sick poor are cared for in this way. The dis-
pensary contributes a part of the medicines, &c. + a sm
company is organized outside of the dispensary, of
the patients friends or neighbors, who contribute some
thing each week toward his support. The dispens
is thus teaching charity work throughout the whole
Ken. This dispensary is officered + controlled wholy
by the Japanese. It is in every sense of the word a J
ese institution. I give ~~it~~ advice + suggestions the

sume the responsibility financially + morally. They are now paying for two Bible women, who are to be present on clinique days, + labor among the patients, also to visit the sick at their homes, or lodgings, + contribute to their physical + spiritual welfare. This dispensary comes nearer to my idea of what a native dispensary ought to be than any thing in Japan. I give the doctors lectures + clinical instruction. Some of these men have been under my instruction most of the time for four years, + among them are the best informed + practical native physicians I have met in Japan.

In Osaka, I have the dispensary Dr. Adams opened + carried on. The work here is small. This dispensary is officered by the Japanese, but it is in all essential respects a foreign institution. The native doctors feel no responsibility in its management nor success. They are never present except from motives of personal interest. The work is small + will continue small till it is put on an entirely different basis, which I shall endeavor to do as soon as I can. The churches never contributed any thing toward the charity fund nor sick poor, except a few of their own number so far as I can learn, though it was so reported last summer. In connection with the native doctors I have also opened up a hospital in the southern part of the city. This is a native hospital ~~hospital~~ in all essentials. They pay my expenses, + do charity work to the extent of their ability. They have an organization which contributes to the charity fund so much per week. This institution promises to do good work, + it is much larger now than the old dispensary in the center of the city.

I spend three afternoons + one whole day seeing the sick each week, besides touring occasionally. I could tour each month but (I can not wisely spen

from my regular work. The i-

(exerted by these dispensaries
fluence, in favor of the Cause of Christ, & the aid tow
mission work, I feel, is by no means smalle

The cutting down of our appropriations came
more heavily on the native medical work than almost
any thing else. The mission felt probably that this coul
suffer with less detriment to the great cause than
any thing else. The Kobe work will not suffer. I feel very
much hampered in Osaka on account of this reduction,
& may be under the necessity of suspending work in the old
Adams's dispensary before the close of the year, from not
being able to pay the rent. I very much need some instr
ments in the various branches of medical work which
I find myself called on to do. I have been accustomed
to pay for these so far as I could out of my own means.
But there is less loss in this channel to the cause than
must necessarily be in others in other fields.

My method of imparting instruction to the
native doctors & medical students is essentially different
from that of either Dr. Berry or Dr. Adams. Dr. Berry
instructs almost wholy by having a translator & put-
ting him to translate what he may write, & also select
pieces from Journals & the Books, & distributing this
among the doctors of the dispensaries or hospitals
where he labors. Dr. Adams does much the same
way, but used medical societies as the means
of dispensing his instruction. I found this method
of work in its highest perfection when I came to Ja
& became dissatisfied with it. The work in Banshu
fell through because they felt they — the doctors — were no
profiting by it, nor advancing in medical knowled
Hence I resolved to pursue a different course. I gi
personal instruction in talks on various subjects,
giving a course of lessons on each subject. and
give also clinical instruction; examining the
patient, pointing out the symptoms & giving the treat-
ment & then having the doctors also do so after
I also put the patients into their hands & have
diagnose & prescribe, & then I point out their

keeping this practice up from day to day, from week to week & from year to year. It has produced good results, & in this way has made far better doctors ~~tables~~ physicians than could be done by the translation method. The personal influence & presence of a teacher cannot be dispensed with without detriment. I thus concentrate my influence & instruction on a few, & they in their turn influence & instruct others. In this way I secure far better results, than by diffusing my instruction & influence over many. The influence of the doctors connected with the Hiogo dispensary is felt throughout the whole Ken. Their counsel is sought far & near.

Mrs. Learned improved nicely at Hakodate last summer, & has been doing well since her return. She is now well on the way out of danger if she can only be kept from taking cold, & exposing her self. She follows directions admirably. And it is owing to the excellent care she has taken of herself & the carefulness with which she carried out directions that she has so improved.

Miss Dudley & Miss Parmelee are lingering along, liable at any time to rapidly become worse. Mrs. Atkinson's hearing is kept from growing much worse by continuous treatment. But there is no permanent improvement. I see but little hope for her in the future but to grow ~~worse~~ worse & worse, running on into deafness incurable.

You state that it is not the policy of the Board in cutting down expenses to touch the salaries, but when you cut down Mission Medical supplies you ~~in~~ in matter of fact do cut down heavily the salaries of some of the mission, & of those too who are the least able to stand it. Where there are three or four persons constantly taking medicine, as in the case of those whose lungs are affected, it counts up pretty fast. All of the stations run behind some little in the Mission Medical fund last year, & it has to be taken out of this, leaving scarcely any thing for the year. This was kept down to the lowest figures by my sending off for medicines, which in many cases cost ~~the~~ the mission less than half what it would if I had bought here. But this left me at the end of the year carrying over $100 of medical bills & scarcely means enough to clear it off. I think I shall not venture on that line again soon, at least till our appropriations are more sure. Others will write you of the good & bad news in other chan-

Yours, Wallace Ta

Rev. Wallace Taylor
Osaka, Japan 10. '85
Rec'd Feb. 24

met by those among whom I labored.

In the inclosed account of school expenses for last term, in remark No. 6 I speak of some money being stolen while passing through my hands.

This was tuition paid by the students, Yen sats $85.112. It was paid to me by the school treasurer, & I put it in my trunk which I kept in my study, along with my own personal money marked "school money $85.112" for safe keeping. One of the school boys, whom I trusted & whom I had to assist in compounding medicine was by when the money was counted over & saw where it was put. While seeing patients, & making change for medicine I sometimes leave the keys in my trunk, as I am either in the room or seeing patients in an adjoining room with a wide door open between them. This boy after a few days very unexpectedly left school & went away without saying anything to me. He was a poor boy & left without receiving his wages. And the school money was nowhere to be found. The inference is that he stole it & went off. Of course it is only circumstantial evidence, but this in connection with other evidence that came to light after he left, leaves no doubt in my mind where the money went.

Whether you hold your missionaries [illegible] individually responsible

(2)

for all the means & moneys that thus pass through their hands, & they are to make good that which is lost or stolen, I do not know. If it is your custome to do so, I will make this good. I purposed doing so at the time it occurred, but Bros. Davis & Learned thought I ought not to. Hence I have waited to confer with you. I took the same care of it that I do of my own personal money, but ~~it being~~ the quantity in the roll being marked, & the supposed thief seeing the pile & knowing it, pocketed it & left mine.

My moving to Kobe will cost me considerable more than if we had remained in Kioto, even though the Board does defray the general moving ~~expenses~~ expense. There is considerable expense attended with every move that one doesn't feel like, & can't will charge the Board for. And there will be other expense when I go to a new point of the same character. Again in sending for books, one of the school boys desired me to send for some for him, promising to deposit the money with me before I sent. When I sent the money had not yet come but was ~~on~~ the way he said, with the promise that it would be here in a few days I ordered. But the money never was put into my hands. Before the books came the student concluded not to study medicine but

[illegible]

poor boy & wanting books in this direct line of work, I kept the books, although he offered to take them off my hands. I can sell some of them, but for the present it is a loss of some $40.00. These things induce me to say that if you do not hold me individually responsible, I shall feel relieved not to replace the stolen money, if it is your custom so to deal with your missionaries, otherwise I shall make it good after hearing from you."

In remark No. 7 the probable expense of the school for this year, 1878, pro rata is given; falling short of $1000. I feel confident that the school as it is now can be carried through a year for $800 or less; with no detriment to the school; but with more profit to the school than if more money was expended on. The estimates for next year are $120 But this estimate takes into consideration the probable need of another house, the rent of which was estimated at about $150, & makes no calculation for any more assistants from the missionaries, (as it is uncertain whether any more can get permission to live in Kioto) & hence necessitate the hiring of more help in the way of teachers for the more advanced scholars. Otherwise the estimate would have fallen under $1000.

Mr. & Mrs. Learned have gone to Hakodate to spend the summer. It is much cooler than this section, & the best place in Japan I could send them to. I have not heard from them since their arrival there. Mrs. Learned had another slight bleeding from the lungs before leaving Yokohama, showing that she is by no means better, although the progress of the disease has been stayed. The question of her remaining in Japan is still unsettled.

I have been laying by means for some time to get a good microscope. I am about ready to buy now. Should I buy in London has the A.B.C.F.M. an agent there who could attend to [illegible] paying for it? & how could payment be made? Please answer the question at earliest convenience.

I send by this mail a request to John Phin. N.Y.C. to send me a school microscope, cost about $10. for use in teaching Japanese. Phin may also secure for ~~[illegible]~~ a good second hand microscope which he speaks of. If so please pay his order & charge to my personal acct.

Very truly yours,

21

Wallace Taylor.

P.S. I have requested Phin to send ~~the~~ the small instrument (microscope) to your care. If you have an early opportunity to send to me, do so. If not send to Flint to forward to me. It is too heavy I think to be sent by mail.

Wallace Taylor

Tokio, July 19. '8[illegible]
Rec. [illegible]

Apr. 8th '79

Osaka. Japan.
Rev. N. G. Clark.
Sect. A.B.C.F.M.

Dear Sir: — I had intended to write you at some length, but the mail closes this morning, two days sooner than usual, hence my time is very limited.

It strikes me, that if Sect. Clark would read over consecutively the letters he has written the Japan mission for the last four or six months, & especially the last two or three, he would be as badly puzzled to know what advice ~~you~~ he had given the mission as the mission is to know what advice they have received. It is really laughable, — this mail one thing, the next something entirely different. At one time Osaka is to be reinforced strongly; — the next she is to be evacuated almost. And thus of other matters.

Allow me if you please to make a few plain statements of facts, which if remembered or occasionally referred to will prevent so much confusion, & the giving of advice not at all apropos.

Osaka is built on the delta of a river having several mouths. Five hundred years ago this site was part of the bay, now some six miles off. The foreign concession occupies a V. Shaped piece of land between two of the largest mouths of this river. This concession is small, not over 1½ acres, not wider than a stone's throw in the widest place, Here & on a small slice just adjoining, at the mouth of the V. is the only place that foreigners can reside in Osaka, unless they are in government employ. The concession is the healthiest place in the whole city. The small place, out side of the concession where foreigners are allowed to rent is fast filling up with a low class of Japanese, who are connected with the shipping, & is rapidly becoming unsuitable for any one not a Japanese or Chinese to live in. If the missionaries are to leave the concession the next nearest place we can live is in Kobe, already so full of A.B.C.F.M. men, that they are like a restless hive of bees about to swarm.

There are but two societies, excepting the Catholics, in Kobe. The S.P.G. & the A.B.C.F.M. There are five different societies in Osaka. Although the A.B.C.F.M. is the strongest, two of the others are quite strong.

Malaria — There is malaria in Japan, but it is by no means "a hot bed of Malaria". The malaria here is very mild, I never saw a person shake with the ague, they have light chills only; nor have I ever heard of any one who had an ague shake. The malaria enters in~~t~~ as a complication in many cases; but in all cases it is easily dealt with. I have never found a case of malaria that I could not cure in 24 hours. The Marsh Miasmas of Osaka, other than Malarial, are not so easy to deal with. Yokaizama is not so malarious as Osaka, Within the city the marsh miasmas are in localities something fearful. When Dr. Berry asked my advise about occupying this place in view of one of your last letters. I replied that if he wished to return to the States & take all the rest of us with him he should give up going to Yokaizama, but if not to go on. For there was but one place comparitively free from malaria in Japan so far as my observation went, & that was the tops of the higher mountains, where no one lived. But the malaria in Japan need keep no one from going any place, it is by far, less malarious than northwestern Ohio, take Toledo for instance. And yet men live on their farms, carry on business in the city, neither country nor city become depopulated. The cause of Christ it strikes me requires fully as much sacrifice as it does to live in northwestern Ohio or Ill.

There is not a mission in Japan so far as I know, but what would gladly get out into the interior; not even the Japan mission of the A.B.C.F.M. excepted, the difficulty is they can't. Japan isn't open. China practically is. And if Japan were fully opened to foreign residents, I don't see that we would be much better off than we are now. The work can be very well carried on as it is. You can travel any where in the country. It is but a few hundred miles from one open port to another. Japan is a small country. You can't surely expect to put a missionary in every city of any considerable size. It would be an unwise distribution of missionary forces. What of Africa! There is vast ground to be occupied, not to speak of other desert & dark places. But in Africa, there is malaria worth while speaking of, & the deadly typhus.

As it regards rest, — I have never said any thing against it as yet, but I think the members of the A.B.C.F.M. have carried the rest system to the extreme. I am glad others have spoken of it. I think it will bear fruit & do good. I already hear some of the members say, well we won't rest quite so long this summer. The temperature in this ~~region~~ part of Japan seldom rises above 95° Far. I never saw it above 98° in the shade. Not so hot as you have experienced it in the States during the last few summers. It is true the heat is continuous here for six weeks or two months, yet will not average above 90° for that length of time, while there is seldom a few cool days to relieve the strain & enable you to recuperate; & also the atmosphere is moister, which makes it more enervating, exhausting & harder to bear than in the states. Yet with all this I see no necessity for more than 6 weeks or two months rest; while some of the members of this mission rest from 3- & 4 & even 4½ months. One of the doctors of the mission seem to think he can not work unless he rests at least three months during the summer. He loves his ease excessively I think. This undoubtedly has had much to do with forming the habit of long rests during the summer. The idea of such long rests with a temperature no greater than we have it, is simply ridiculous to me. The missionaries in China, so far as I know, where the summers are hotter & the climate more debilitating, do not take such long rests. And no wonder they criticise the long rests they see taken here. I think they have just cause for it. If some # members of the Japan mis-

sion were in South China or India, where it is much
better for a longer time; I am inclined
to think they would rest some 13 months
of the year. The Eng. Missionaries here, Kobe &
Osaka, take no rest or vacation during the
summer, the Episcopals, americans but a short one
of some 3-4 weeks. The merchants don't
take more than a few days at a time.
And are we, members of the A.B.C.F.M. so
much weaker, than the other foreigners here?
It really appears so. I have not found
it necessary to rest during the summer.
I only relax work for a few weeks, often not
even that. Going to the mission fashionable water-
ing & summering retreat Arima, & there remain
for three months doing nothing, (for those who
say they still work, do little or nothing)
would be almost unendurable for me.
Besides in my chief line of work I am
enabled to do more during the summer
than during any other season of the year
except the spring. Nor have I found
that I or any of the members of my family, fare
worse, but rather better, than those
who go off to these summer resorts.
So far we are & have been in a better condition
for work the 1st or middle of Sept.

than those who spend the hot weather in a cooler retreat. They live on poorer food & poorer prepared (I must of necessity) than we do, hence are not so well nourished, & when they come down from their cool retreat always have an unpleasant process of seasoning to go through which keeps some of them down, & away from work for a month. This is most likely to be the case with children. My plan is to stay during the hot weather where you can keep tolerably comfortable, get the best food, & relax work a little. This idea of going out from the cool retreat, for a few days to superintend the (your) work as is stated by one of our members in a letter to you, is one of the worst features in it. Several of our members did so last summer, against all the protests I could give, & the result was they were put back so, & so affected by the exertion not being accustomed to the heat, that it put an effectual end to all real rest. They had far better not go off at all than to go & return occasionally to over work for a few days. Hence I have strongly advised several members (having observed the result of such work) not to go off to a summer retreat at all. But to make themselves comfortable in Kobe. For my part I should not ask for a better place. I don't think one ought to remain in Osaka during all the hot weather if he can well help it. Yet missionaries, other than ~~those~~ of our Board do it, And we may be obliged to do so this summer. I have swung a cradle or scythe cutting grain or grass all day in the States when it was hotter than any day I have yet seen in Japan, hence I have no sympathy for the imbecile idea of such long rests from the summer heat of Japan. But let every man be fully persuaded in his own mind, & act accordingly. The trouble is many men won't allow themselves to see more than half the facts.

I have no time to speak of the work in Goshu (Hikoni) as I have recently made quite an extensive tour there (my expenses paid) & opened up work in a new point, nor of my medical work in Osaka, which I am endeavoring to put on a new basis. These ~~th~~ items I will endeavor to write about in some future letter.

Very truly Yours,

Wallace Taylor

Jn. Wallace Taylor.
Osaka. Apr. 8, 1879.
Recd May 5.

5

June 9th /79.

Osaka, Japan.

Dear Broth. Clark. — Though my time for writing is extremely short I feel I must write you briefly in reference to the organization of two more Churches. I commenced work in Hikoni on lake Bewa some three years ago, shortly after going to Kiotō. I continued my visits to that place for dispensary & missionary work once every month for a time; then once in two months, & since I left Kiotō about once in three months. Last summer a year ago Kozaki san, one of Capt. Janes' boys spent the summer there, & during the coming school year, went there once in two weeks. Homma san, one of the Doshisha Boy's has been with the people all the time since last September. They always bore my expenses, & do yet. They have paid Homma san's expenses for the last year. The physicians there have also organized & are carrying on dispensary work in Nagahama a place of some 16 000, some ten miles from there. They fortable in Kobe. For my part I should not ask for a better place. I don't think one ought to remain in Osaka during all the hot weather if he can well help it. Yet missionaries, other than ~~those~~ of our Board do it, And we may be obliged to do so this summer. I have swung a cradle or scythe cutting grain or grass all day in the States when it was hotter than any day I have yet seen in Japan, hence I have no sympathy for the imbecile idea of such long visits from the summer heat of Japan. But let every man be fully persuaded in his own mind, & act accordingly. The trouble is many men won't allow themselves to see more than half the facts.

I have no time to speak of the work in Goshu (Hikoni) as I have recently made quite an extensive tour there (my expenses paid) & opened up work in a new point, nor of my medical work in Osaka, which I am endeavoring to put on a new basis. These ~~Th~~ items I will endeavor to write about in some future letter.

Very truly Yours,

Wallace Taylor.

Rev. Wallace Taylor. 5
Osaka. Apr. 8, 1879.
Recd May 5.

June 9th 1879.

Osaka, Japan.

Dear Broth. Clark. – Though my time for writing is extremely short I feel I must write you briefly in reference to the organization of two more Churches. I commenced work in Hikoni on lake Bewa some three years ago, shortly after going to Kioto. I continued my visits to that place for dispensary & missionary work once every month for a time; then once in two months, & since I left Kioto about once in three months. Last summer a year ago Kozaki san, one of Capt. Janes' boys spent the summer there, & during the coming school year, went there once in two weeks. Homma san, one of the Doshisha Boy's has been with the people all the time since last September. They always bore my expenses, & do yet. They have paid Homma san's expenses for the last year. The physicians there have also organized & are carrying on dispensary work in Nagahama a place of some 16 000, some ten miles from there. They go once in two weeks to see patients, & talk to the people in the evening, doing true missionary work. I now visit Nagahama every time I tour to Hikoni & that region. There are now in Nagahama two or three believers, & in course of time through the efforts of the Hikoni Christians, there is but little room to doubt but that a church will be formed there.

There has been much work done in Hikoni, & early last winter it was thought a strong Church of some thirty members would be formed early this spring. But through the influence of one of the leading men in the Christian movement in Hikoni, whom it became evident was living in sin; & also of one blind man who had been under the patronage of Doshisha at Kioto for some time, who was also living a life of sin, a check was put to the progress of the work for a time. An influence of a different nature also had for a time also a chilling influence on the believers. One Hinguchi san, a physician, & a very intelligent man & a

zealous worker in the cause of Christ, had set his mark very high, that of perfection. Still finding himself a sinner, & doing that day by day which a perfect man ought not to do, he began to doubt very seriously whether his sins had been forgiven & he had received the gift of the Spirit. While others knowing how good a man he was said that if Horiguchi san was not a Christian, they were sure they were not, & they did not know ~~them~~ what it was to be a Christian. The Nicolites also about this time began work there & drew away many of the adherants to Christianity. All these things taken togather produced such a reaction & falling off of those favoring Christianity, that it seemed for a time as if all progress to the work was checked. I exhorted them strongly to go on & organize a Church at that time, that it was the most favorable time, for it was much easier to tell who were true believers
1 & who were not. Hence only a small Church ~~org~~ was organized, but there is every reason to believe that it will soon rapidly increase in numbers, for the interest

in the work is reviving, & from the amount of instruction that has been given, many of those who a few months ago expressed a desire to unite with the Church at its formation, it is to be hoped will soon come forward & do so now since the Church is organized. Yet in this we may be mistaken, the work for sometime may prove to be slow & progress scarcely seen. Our fond hopes are often blasted & doomed to bitter disappointment. I call to mind that Sakai which was at one time stated in the Herald to be opened for Christian & would not be closed though the Heavens fell, has now been closed to all Christian effort for over two years. And also that of the twelve members, I think, who constituted the Kobe Church when it was organized, of whom it was also so hopefully stated in the same paper that eight of them had consecrated themselves to the work of preaching Christ, not one of them to my knowledge is now, nor with any prospects of being engaged in that good work: possibly one only. And again the work in Otsu through the reformed prisoner & his companions, which has been so frequently mentioned in the Herald, has, on account of the utter rottenness of the company, if not of the prime mover in it, been abandoned, so there is no work going on at all now in that place. And when work is again commenced in ~~that place~~ it is felt it must be begun on a new & entirely different basis. So we may see our fond hopes in Hikoni fail; but to all human probability, the prospect there is good, & we pray God may so bless the work & the seed sown that a rich harvest may be speedily gathered.

On June 4th. after pretty fully examining the applicants we, (there were thirteen foreigners of us, besides Mr. Neesima, together with ~~five~~ seven delegates from the native churches) proceeded to organize the Church. Eleven joining by profession. One other had proposed to unite with the Church, but was prevented on account of sickness. Most of the applicants passed a good examination, but several of them did not. We were under the necessity of relying largely on the judgement of Kozaki san & Homma san, who have labored there so much. I confess to have felt that there was considerable of risk to run in organizing Churches, where we the missionaries were not more fully acquainted with their Christian life & character. But in the future as our work enlarges, we will more & more be under the necessity of trusting to the judgement & discussion of the native Christians & pastors, in these cases. Homma san in his examination for ordination passed a very creditable examination; His life since being connected with the missionaries, humanly speaking, would go far to show that he was well qualified for that responsible office.

They pay rent on their Chapel, & pay their pastor yen $7½ per month and board, which is about equal to yen $10 per month. He had a debt of some twenty dollars, which he had accumulated since laboring at Hikone; what he received not covering his expenses. He has a betrothed in the Kioto Home ~~which~~ toward whose support he gives something monthly, also for the support of his aged parents. This debt the missionaries cancelled to enable him to start square & clear of debt in his new relations & duties as Pastor.

In the vicinity of Yokaichi I commenced work some two years ago by, go-going to see the sick in my medical tours, & talking to the people. For the last fifteen months I have been working through a dispensary in the place. Last summer a year ago one of the Doshisha Boys labored there for a time. Suda san has labored there all the time since December last, partially supported by the Dendoquaisha, (Home missionary society) Last winter a year ago I baptised a believer living near there, who was laying quite low with consumption & not expected to live long. God has graciously spared his life, he is much better now, but not at all well. And it is owing largely to his labors that this little church is at present organized. He is a very intelligent man & well ~~posted~~ versed in the Scriptures. Four women from his family, his grandmother, mother, wife & sister 12 yrs. of age came into the church. And their examination showed thorough proferation, not only of a good study & understanding of the Scriptures, but a heart & soul preparation. There was considerable doubt expressed as to the expediency of organizing a Church under the circumstances there: but after the examination of the applicants, all, especially the native delegates were enthusiastic for it. This one man, Hirose san, who received baptism some time ago, has made provision so that in case of his death the Church shall continue to receive the same support from his family that he has given it. Seven united with the Church here on profession, two by letter. One other man is ready to unite with the Church but as he is engaged in the saki business, he wished to postpone this step till he can fully consummate his plans for a change of business. Suda san passed a good examination for ordination, He has been in the Doshi Sha for some three years, & is a man of great piety. {He receives yen$3.00 per month from the church, & has been receiving yen$3.00 from the Dendoquaisha, but cannot hereafter on account of funds. The future looks a little difficult for him, but he is full of hope & courage. He expects to be able to make something from the sale of Bibles & tracts for Dr. Gulick. He had a debt of yen$50.00 which he contracted before his connection with the missionaries, & which he is struggling to pay off. We gave him yen$10.00 to start him well ~~on~~ in his work. He is a man in whom I have a great deal of confidence. This gives us two more Churches, & two more ordained native ministers

Order of exercises for organizing Churches & ordaining Pastors at Hikoni & Yokaichi. June 4th & 5th.

(1) Examination of applicants for baptism & admission to the Church

(2) Examination of candidates for ordination.

	Hikoni.	Yokaichi.
Baptism of applicants,	J. Neesima,	Wallace Taylor
Congratulation & Welcome,	Murakamisan,	Kajirosan.
Ordaining Prayer,	J. Atkinson,	M. L. Gordon.
Charge to the Pastor,	J. Atkinson,	J. H. DeForest.
" " " People,	Wallace Taylor.	J. Atkinson.
Right Hand of fellowship,	J. H. DeForest.	Homma san.
Administration of Bread,	J. Neesima.	O. H. Gulick.
" " Wine,	Murakamisan.	W. W. Curtis.
Benediction,	Homma san.	Suda San.

Some apparent opposition to our work has been manifested in Osaka in the Imperial High school. Tamara san & Koidzumi san, who are teachers in this school, & both of whom have been active workers for the cause of Christ, have been forbidden to lecture on, or teach Christianity. As both of these men have been very active & influential workers their loss is keenly felt just at this time. This order, they say, does not prevent them from talking to their friends of Christianity in their own houses, but it effectually cuts off their work & influence. They also say this order was not intended as a ~~strike~~ blow against Christianity, but to retain these men from overwork outside of the school. Yet there is no use of trying to conceal the fact that there is a strong feeling against all Christian instruction in the department of education in Japan. There is no doubt in my mind as to what these two men will do. They will quietly submit to this imperious order; & by & by will settle down into comparative indifference as to the adjitation of Christian subjects. I wonder what some of the members of our missionary circle will think of this order, those who have been seriously contemplating becoming Japanese citizens that they might be permitted to reside in the interior & teach the religion of Christ. It ought at least to show them what restrictions might be imposed on them even though they ~~xxx~~ were Japanese citizens; & that after becoming such they actually enjoyed less liberty than they possessed before for spreading the Gospel of Christ. Such a step as this ~~to~~ would in my mind be a hindrance rather than a help.

In one of your letters of instruction received by the last mail, sent Secy Jencks, when speaking of medical work, you say (I don't recollect the words, but from the connection & wording I understand that) each individual is to meet his own expenses. That it is so & has been so in other missions. I understand this to apply to medicines. In the Japan ~~Mission~~ Mission so far as my knowledge goes the mission has furnished the medicine, even in one case (about the time I came here) to the extent of about $500 over & above the first estimate sent in. In other cases additional grants for mission medical work has been given, when asked for over & above the first estimates for that year. What may be the custom in other fields I cannot say from actual knowledge, but I understand from others so situated that they ought to know that mission medicines are in part, if not entirely furnished by the mission. Hence I am inclined to think that the custom of the Mission furnishing medicines is not altogether new & anomalous. Our Mission Medical allowance has almost all gone for medicines. If it is not to be used for medicines what is it to go for? We have a Mission Medical allowance for this year, & you write that the estimates are restored; am I to understand that the Mission Medical appropriation for this year is not to be allowed but that each member must pay for his own medicines? You say you have written Dr. Berry fully in regard to this. But Dr. Berry's understanding & interpretation of orders from Boston & mine are so different often, that his view forms no line of action for me. Besides situated as we are nearly all of the orders for money on the mission Medical appropriation pass through my hands. I have a time or two refused to see paid orders coming in from him, because I had no means of verifying them. They were so indefinite. And had I done so, the same medicines would have be paid for twice over in several occasions. Again he pays no regard to customs & restrictions which have been made in our Medical work. There is a regulation that each individual shall pay for his own wine & whiskey &c. except in special cases. And these special cases are understood to be cases in which the member cannot pay for his own, the wording of the resolution being somewhat indefinite. This I have strictly adhered to for over four years. But Dr. Berry no sooner commences Medical work than the bills for Whiskey & Wine are astonishing to a temperance man. The estimates for this year were made with the view that each man pays for his own wines &c, & but little less than $50 (at least $40) has already been paid out for Whiskey & wine in Kobe station alone this year under his order. I strive to keep the Mission Medical expenses within the appropriation, as far as possible. He makes no effort in this line, & apparently has no care. The two cases which he had charge of while he remained in Kobe so cost ~~the mission~~ that station for medicines, that the full allowance for that station is already used up & the year is not half out. Dr. Berry uses from ~~three to~~ five times the amount of medicine that I do, & it is utterly impossible for me to keep mission medical expenses within appropriations, when he has cases to treat in the same station, as he will have always during his 3½ or 4 months summer vacation in Arima, where most of the missionaries summer. Now this may look like jealousy & envy on my part. But there is nothing of the kind. I should only be too glad for him to do all the Mission work, there is more Native work than I can do. It is simply on the line of ~~finance~~ medical that I experience trouble. This will all be done away with if each one is to pay for his own medicine and other medical expenses,

Sept. 15th '79

Osaka. Japan.

Rev. N. G. Clark.
Sect. A.B.C.F.M.

Dear Sir:– As I am by this mail sending some letters to the rooms at Boston, I will also pen you a few lines. There is but little general mission news to write. There has been no progress made this summer, all appearing to be satisfied if we held our own. It has been rather a trying time on the Japanese in this part of the empire this summer. The Cholera epidemic, together with the consequent great depression of business, & the great advance in the price of rice (more than three times higher now than it was six months ago) have made it a trying time for all both rich & poor. In most places all assemblies were prohibited, the preaching places publicly closed. Only a few of the Christians meeting together in a quiet way for a short preaching service or prayer meeting. But now public meetings are permitted in most places, & the gatherings are gradually increasing in size.

The Missionaries are slowly beginning to return from their cool mountain retreats, having been absent the most of them three months. I have spent the whole summer in Osaka, & kept up my work both here & in Hiogo. I sent my family away for two weeks during the latter part of August for a short relief from the heat & dust. They were much benefited by it, & we now find ourselves in better condition physically than any family I have yet met from the mountains. And such has been our experience every summer so far. These long rests during the summer with little or nothing to do, & with inferior food & poor accommodations, is enervating, effeminating, & those who indulge in them come back but little if any improved physically. From my experience in Osaka this summer I shouldn't say that even here any one needed to rest more than six weeks at the most, from the middle of July to the first of August.

By staying here this summer I have not been enabled to do so much for the Japanese as I hoped to. For the government took all things into their own hands, drafted all the native doctors into service, so I was not able to work with them (the doctors) + refused foreign aid. They managed things their own way but in a very ineffective way. But yet I feel I have been able to do a great deal for the Christian community + others thus inclined by standing by, showing I was ready to aid, + in giving assurance + comfort.

There have been over 7000 deaths from cholera in Osaka this year. The rate of mortality over 78 o/o of those taken. And for a time in some parts of the city from 95 to 98 o/o. There are still a few cases, 15 or 20 per day, with a low rate of mortality. But few foreigners have died of cholera this season. Some two probably three only. None of us who remained in Kobe or Osaka have been sick, + but one servant connected with the missionaries, viz Dr. Gordons. And but few of the Christians have died, not more than six - probably seven. For thus mercifully preserving our lives + the lives of those under our care, the Giver of every good + perfect gift, has our deepest thanks & praise.

The homes of two families have been made happy by the coming of dear little ones into them. Messrs. Jencks & Davis of Kobe. Both are doing well now, though Mrs. Jencks was pretty sick for a time.

I was called upon the other day by the good people of Kioto to put Miss Parmelee into that place by a Medical certificate. This I refused to do, believing it to be a subterfuge that ought to be beneath the dignity of our mission. And further believing that no one ought to go in there in justice to our work & to our standing honorably in the eyes of the Japanese officials, unless he or she can go in honestly, openly, & fairly. Miss Parmelee goes to Kioto on the ground of health, but not by any aid that I would give. The School at Kioto is just a little beyond the ends of the mission's fingers, and has to be manned as you man a health resort, on the ground of physical infirmity. It has been for the last three years, & is now partly manned on consular passes granted on the ground of health, for which there is no just cause. The conscience of the Kioto Station manifests such an elasticity in this line that it is a real anomaly. Before the Prudential committee send on any $50,000 or $100,000 endowment for this school I think it would be well to send some competent man out here to find out the exact condition of affairs here, for it seems impossible for you to do so at so great a distance with the contrary reports sent you from different parties here.

Truly Yours, Wallace Taylor.

Rev. Wallace Taylor
Osaka, Japan, Rec'd Sept. 5/87

Oct. 20th ~~th~~ 79

Osaka, Japan.

Rev. N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir. Your letter of Sept. 1st in regard to Medical work came last mail. I copied your letter & sent it around the mission, with the statement that after Jan 1st '80, in all the Mission Medical work that I should be called to do, each individual member would be charged for his medicine & the expenses incident upon his medical attendance. That since there was quite ~~of~~ an amount of Mission Medicines on hands, & as I had already ordered more for the coming year, I would continue to dispense medicines as I had hitherto done, both because it would be cheaper to the individual members of the mission & because they would be furnished with better medicines. But that at the end of every quarter, instead of making out Mission Medical bills against each station, as I had hitherto done, I should make out bills against each individual member, charging him the full cost of the medicine & the expense of medical attendance; which bills were to be settled through the treasurer, I for one am right glad this change of policy is to take place in our mission medical work. There are evils connected with the present methods of carrying on the work, that are hard to get rid of. But each member having to pay for his own medicines & medical attendance will at once do away with almost all of these evils. And since we are coming to the end of this "common stock" system I will mention some of the evils connected with it as seen in our mission. When I came to Japan I found many things charged to mission medical fund, that belonged to individual expense. Some would charge every thing they could to this fund, others again as little as possible. For instance I have known bath tubs & eye glasses charged to medical account. Again all the servants in the employ of the missionaries, & all the teachers had their medicines furnished them without any consideration as to whether they were able to pay for them or not. But most of these things have been sloughed off since Dr. Adams & I came to have any thing to do with the medical work. In regard to the wine question, if the doctors prescribe wines & the patients take it, they & not the Board should pay for it. I have know the Board to pay as high as from $50 & $80 a year for wines for one individual alone. Again some forms of medicine are very eligible, & pleasant to take but are very expensive, while they are no more efficient than other forms that do not cost perhaps one fourth as much. Some of the medical men are in the habit of prescribing these forms of medicine almost exclusively. But if people will have medicines that are compounded so as to be as pleasant as possible to take, they should pay for it & not the Board. And again some persons are inclined to take medicine when a little prudence & hygiene are much better. And I frequently find various members of the mission when they have called me & I have refused to give them medicine, but gave them directions how to take care of themselves; that instead of following my directions, they go to the drug store & get such medicine as they think has been prescribed for them in such conditions before, & have it charged to the Board. And in this, as in other matters, if people will make apothecary shops of themselves, they ought to pay the cost of the medicines & not the Board.

During last summer when the cholera began to develop, I went around to the various mission residences & told them what to do to put their places in as good sanitary condition as possible, what disinfectants to use & how to use them. After Carbolic acid ran up to $6.00 a pound & Sulphate of Iron to $.25 a pound, there were

some pretty big bills for disinfectants came in against Medical account, & I had to put in a strong protest against any of them being paid. But all these things now become a matter of the past ~~[illegible]~~. 6
& I let them drop.

As it regards the Medical appropriation for next year, the new policy will not affect the Native Medical work in any way, & the ~~[illegible]~~ estimates for Native Medical work should remain the same as those sent in at Mission Meeting. As to the estimate for Mission Medical work, I will put that which I expect to do at $300. And I make it thus high for the following reasons. I am much in need of a good Electric Battery. The Mission wished to put in an estimate for one for me at the last annual Meeting, but I preferred not to, thinking that the estimates for this year & next were large enough to allow of the paying of a good Battery from them. But the Reserve rest corpse at Arima this last summer made such large drafts on the Medical fund, that there will not be a very large amount unused at the close of this year. And since next year's Medical fund is to be cut down to the amount necessary to meet the expenses of carrying on the Medical work, there will not be so large a fund to save from. Again I have sent for a Battery & some $150 or $175 of Medicine for Mission use, to be charged to my personal account. Many of the medicines I prefer to use I can only get by sending for them, & many others that can be had here are of such an unreliable character that I prefer to order them myself from reliable manufacturers or merchants. And I feel that the appropriation for medical work should be large enough to meet the first cost of medicines gotten for Mission Medical Use under these circumstances, & then as the various members of the Mission become sick & use the supply thus provided they pay for what they use, & the means thus comes back again to the Board. But even though used in this way, I want it understood that the sum granted for Mission Medical work can be used for carrying that work on over & above the medicines use. Thus if $300 are granted for Mission Medical work, & $150 is paid out for Medicines, that when these medicines are dispensed & $150 or more is paid back to the Board for the medicines, that there still remains the original $300 to be used to defray the expenses of the medical work, if necessary.

I have carried the first cost of the medicines for the incoming year on my personal salary at the close of the year for several years past. thus making me appear at the close of the year $150 or $200 in debt to the Board, when in reality I was not. I could always square it off as soon as we entered upon the new year & I could get hold of Mission Medical funds to meet the first cost of Medicines. But now upon the new policy, upon which we are about to enter after Jan 1st '80, unless there is a Mission Medical fund sufficient to meet the first cost of Medicines, & I am allowed to thus use it, if I purchase Medicines, I must carry this first cost of Medicines on my personal account till the members of the Mission sicken & use up medicines to that amount. This I do not wish to do. I would prefer to rely on the drug merchants in Japan first. Otherwise we make the Board the purchaser of Medicines used in the Mission, to a certain extent, while at the same time they (the Board) are not ultimately to pay for any Medicines used by the individual members of the Mission.

I thus fully write on the use of means provided by the Board for Mission Medical work, because it is the plan I have mapped out in my own mind, & essentially what I have already put before the Mission as the plan I shall pursue in my future work. If you approve of it please state so. And if not please give some suggestions as to what course you think wise & best.

It was surprising to me that you, as you state in your letter, was not fully aware of how the mission medical fund was used. You must have thought some of us doctors very expensive fellows. I suspected something of this from your letter to Treas. Jacobs; And as I could get no information whatever from Dr. Berry, I wrote you making a statement of how the medical fund was used. And I now lay in brief the plan for proposed future use of this fund before you for your consideration; that you may not in the future be in ignorance as to how it is used.

I have something to say in regard to native medical work, but do not have time to write it up for this mail. I will give my present method of work, & my opinions on it, in a letter not many weeks in the future. Providence permitting.

I was surprised to see the statement in your letter that the cholera in Japan this year ~~of~~ was of a mild type. Some one who was off in a Summer retreat & knew nothing about it, must have been your informant; either that or some one who took his information from the foreign papers published in Kobe. Indeed, to the contrary, the cholera here this year has been of the most malignant type. The averaged mortality in Osaka till near the 1st of September was a fraction over 87 o/o. And in part of the city it was from 98 to 100 o/o. The cholera is now pretty much abated, & the average percent of deaths will not fall below 25 o/o. There has been nearly 10000 deaths in Osaka alone, nine thousand & six or seven hundred. The mortality amongst the foreigners has been 100 o/o. Some 14 have taken the cholera this year, all have died. One in Osaka, our neighbor only a few days ago. It has been a merciful Providence that has thus preserved our lives. There has been comparatively few deaths among the native Christians. But almost all mission & evangelical work ceased on account of the cholera for near three months. Indeed the restrictions are not yet removed in Kioto, so as to allow of public gatherings.

Very truly yours
Wallace Taylor.

Rev. Wallace [illegible]ylor
Osaka, Oct 20, 1879
Rec'd Nov. 29

Oct. 28th 1879.

Osaka, Japan.

Rev. N. G. Clark,
Sec. A.B.C.F.M.

Dear Sir, — I write you a few lines in regard to Mr. DeForest's house. He says he won't plead his own case before you, hence I will.

The sum asked for for Mr. DeForest's house was for the purpose of putting a second story on the main part of the house. Not that they do not have room enough but principally on account of health. That they might have sleeping rooms, at least, & probably a living room in the second story. Their house as it is a one story house, heavily shaded on one side by trees in the street, & on another side is a two story godown, while on the other sides are servants' quarters, cow barn & high fence, which shuts out the sun, & fresh circulation of air. Their house is right on the river bank, & furthermore, is on made land between two large branches of a river, in a delta of very low ground, a few hundred years ago occupied by the sea. I am well convinced that no one in Osaka should sleep on the first floor, if they desire to be healthy. I would not live in the DeForest house with my family on that account. If Mr. DeForest occupies that house, or any other one for that matter. They must have a more airy & healthier place to sleep. It is proposed to take off part of the lower story, & put it on as a second story, thus making the base less, to give better circulation of air below, & make good sleeping rooms above. Mr. DeForest has not been able to labor much more than half of the time effectively since I came to Osaka on account of ill health. Having well ventilated bed rooms, & living room, if possible, in the second story will add much to his efficiency in the way of increasing his health & physical ability to work, I verily believe. I don't deem it necessary to say more on this point, & leave it for your further consideration.

Some of the members of this mission seem inclined to make an effort to have the mission medical work carried on in the same old way, with a "common stock" fund. I hope you will be firm at Boston & have it left with the individual members as you proposed in your letter to me. I know it will be much better both for the individual members, though it is hard for them to so see it now, & for the mission

I am sorry to be under the necessity of stating to you that Mrs. Jencks is suffering from Acute Mania with depression. She has made four or five different attempts to take her life. But has so far been prevented from doing any serious violence to her person. She gave birth to a premature child some nine weeks ago. She recovered slowly, but for the last two or three weeks has appeared quite well & strong. Her child is a very small, weakly babe. The greatest care has to be taken of it to keep it alive. This has weighed very heavily on Mrs. Jencks. She feels she has been the cause of the child's weakness & sickness, & of much other evil & misery in the family, & that she must put an end to her life. Mr. Jencks feels his wife in trying to destroy herself has committed a great sin, & that it must be repented of. He is thus an unfit companion for his wife in this very trying time. It is a very sad case indeed. They are both such good, kind, loving people, much bound up in each other, & yet to their own hurt in this one unfortunate particular.

I learn Mrs. Jenck's mother was so before her, & made several attempts on her life during times of trouble. This puts another difficult element into the case, so far as treatment is concerned, - hereditary tendency.

Those who are sent out as missionaries cannot be too well balanced. If there is any weakness, or bias in their composition, it is much more likely to manifest itself amidst the various & perplexing trials & difficulties met in a missionaries life, than at home.

They have our warmest sympathy, & all

the aid we can give them. May the Lord give them strength + us all wisdom.

The baby is being taken care of at the Gulicks & Mrs. Jencks at the Kobe Home just now. Mrs. Jencks is much more composed today. I hope she will soon be much better. Miss Colby is just getting up from a spell of sickness.

Very truly yours.

Wallace Taylor.

Rec'd Nov. 29

Nov. 18th 79.

Osaka. Japan.
Rev. N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir. I am sorry to say that Mrs. Jencks has not made the improvement which I had hoped to see. I have not seen her since Thursday last, (13th). She was not so well then as she had been the two previous weeks when I saw her. She appeared more settled into a deep melancholy. She has made no more attempts on her life, nor does she appear inclined that way. There is some delusion, & her memory & mind weak.

I send them off on a short sea-voyage to Fuchow; they will most probably start Friday next. (21st) Miss Colby will most probably accompany them. There is no use whatever to send Mr. & Mrs. Jencks off alone. Mr. Jencks simply intensifies & makes worse his wife's condition. He is a firm believer in the efficacy of prayer under any & all circumstances. And he prays with his wife, dwelling largely on their sins, repentance & forgiveness. And then will read humble, penitent extracts from papers & books to her. This is directly in the line of her melancholy; she says it is just what she needs &c. But it throws her into seasons of deep melancholy & despondency. His christian goodness unfits him for companionship with his wife at this time. And should she improve, it leaves a perplexing problem in the future. The man does not appear to learn how to adapt himself to his wife's condition, notwithstanding all the instruction & admonition I can give him. They will probably return about New Years. If Mrs. Jencks is not markedly improved by that time, I shall insist on sending them home for her treatment, Which under the circumstances here seems the only wise thing that can be done, however much we may regret it. Miss Ledly is pretty well again. She will have but little responsibility in accompanying Mrs. Jencks except to furnish her companionship, which indeed is not a little. Very truly yours. Wallace Taylor.

Wallace Taylor
Osaka, Nov. 18. 1879.
10 Rec'd Dec. 17.

Dec 6 ~~th~~ 11. 79.

Osaka, Japan,

Rev. N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir, Your letter by last mail was duly received. I will see that the members of our mission read the substance of what you say on long summer visits.

I was not aware before that my practicing medicine in Kioto against the wishes of the government officials there, did not meet your favor. But had I known it, I don't think it would have made any particular difference in my course of conduct. I did then what I thought was best under the circumstances, & what I still think was best. I know also I had the approval of the majority of the mission. I did not consult with all. I don't think you fully understand the circumstances or you would not express yourself just as you did. It was as much against the wish of the officials there for me to see one of the members of my own family, if sick, as to see a sick poor Japanese. And when my own little boy lay for 70 days sick with Typhoid fever, part of the time not expected to live, & when Mr. Davis' child lay so dangerously sick, to stand by & not use my utmost endeavor to carry them safely through, was more than I would do to comply with the wish of jealous Japanese officials. So also when a poor sick Japanese stood before me, requesting me to do what I could for him, after coming from 3 to 30 ri (7 to 70 miles) to see me.

The result of my practicing medicine while in Kioto, is that I had to leave, ~~I had to leave~~ I don't consider was any detriment either to me or the mission cause in any way. The work I am now doing, seeing from

20 to 50 patients per day, with the religious work I endeavor to carry along with it, is no small work, in my view, along side of ~~beside~~ teaching ABC + spelling classes two or three hours per day in Do Shi Sha.

Your Missionaries opened a Theological school in Kioto in opposition to the wish of the Kioto Officials, and continued to teach classes in theology in the face of a promise to the Officials not to teach the Bible in the school — a mere quibble in terms, in which your missionaries cannot honorably + fairly stand on the position which they take. Your missionaries also are now carrying on a christian school in opposition to the wishes of these same Officials — they (the Officials) holding that a scientific school is what was granted, (I say christian school because there is now no class in "The Kioto Training School" proper (Theological) for lack of pupils. And the pressure from these Officials is so hard that the Dōshisha trustees (Japanese) have been making an effort to have the "Kioto Training School" proper removed from Kioto somewhere else, + the Christian part of the school cut down to very small dimensions, for the sake of more harmonious work with these Government Officials, making, in ~~the~~ Japanese sense, a more scientific school. Your missionaries in Kioto are also teaching Christianity to the people in Kioto + holding Koshakos (meetings) throughout the city not only in opposition to the will of the officials but in the face of an order from the Chiji (governor) forbidding the people to attend. In short the officials are treating your Missionaries in Kioto just as they treated me, + they (the missionaries) are doing very much as I did. Are you displeased with them?

I throw out these remarks for your consideration.

Very truly yours. Wallace Taylor.

Osaka, Dec. 6. 1879.
Rec'd Jan. 7. 1880.

P.S. Very sorry indeed to hear of Dr. Adams's death.
Wallace Taylor.

see 87 "

Dec. 18th/79.

Dec. 29th. To the Secretary + Prudential Committee of the A.B.C.F.M. Boston.

Osaka. Japan.

To the Members of the Japan Mission. A.B.C.F.M.

Dear Brethren. – The mission has occasionally, for some time been talking of having a committee on medical work appointed, + giving the medical work an overhauling; but so far has neglected to do so. I have been exceeding desirous that this should be done, + yet I did not wish to be the prime mover in this case. The Mission have procrastinated so long, that I infer unless some one of the medical men bring the matter forward it will be delayed indefinitely. Hence I had concluded to bring it forward at the next Annual meeting in May '80. But several things have recently occurred which induce me to bring up the question at this time.

The Board have revised the Mission Medical work somewhat; I think it will be on a pretty good working basis after Jan 1st '88; viz. each member paying for his own medicines; hence I confine myself to the Native Medical Work.

I will first briefly state the condition of the Kobe & Osaka Native Medical work. When I again took up the Hiogo work, on Dr. Berry's return to the States, two years ago last spring, the attendance on clinic days was from 3 to 5. It has gradually increased, with some variation, ever since, till now you can quite confidently expect from 30 to 45 patients in attendance at the dispensary on clinic days. These together with their attendants make quite a respectable audience for the Bible woman, Mayegawa san, to work among. She is well adapted ~~adapted~~ to the work, & is doing as it seems to me a good work. A dispensary building has been erected without cost to the Mission. My expenses back & forth from Osaka are paid; so also the running expenses of the dispensary, with the exception of occasionally an extra trip or something of the kind, which I see proper to pay out of mission funds, because the native company are short of means.

There is not much benevolent work done. There are generally two or three receiving partial or complete assistance. The native doctors contribute considerable in this line by attending the patients free of charge during my absence, & these jinrikisha fees in this line, which they pay out of their own pockets often amount to 30 & 40 cents, which for native doctors is no small sum. Little companies are most generally formed to assist the poor patients, consisting of some of the patients friends & neighbors, together with others who are willing to assist. In this way throughout the year much benevolent work is done, but it is far short of what ~~is~~ could ~~ought~~ to be done in this line, & very far short of what ought to be done in the line of charity work.

But it is not all sunshine that I have to report of the Hiogo work. The work as you all know, is carried on through the agency of a native company (of doctors), which has permission from the Hiogo Ken to do dispensary work, & thus is a corporation carry on medical work under government sanction. The men who constitute this corporation are mostly Christian men; the trustees of the dispensary are all christian men of high standing in the Kobe & Hiogo churches, & taking all together are ~~th~~ the most desirable body of natives with whom & through whom to do work of any I have yet met in Japan. But they are but recently reclaimed from heathenism, & are natives in more senses than one. To make any essential change in the method of carrying on the work, necessitates permission from the Ken authorities to do so; viz. such as changing the day of holding clinics, making a change in the trustees, &c. The Ken hospital is jealous of the growing influence & patronage of the Hiogo Dispensary, & the native doctors fear that if any change is made which necessitates permission from the Ken officials, that instead of being granted the permission already given will be withdrawn, & the dispensary abolished. This you see may be pretty effectively used to prevent any such changes as the Mission Physician or Mission wish to introduce, providing these changes are in any way distasteful to the native corporation, especially to the native doctors.

The Hiogo dispensary was ~~opened~~ established for the purpose of opening up the mission work in Hiogo, & to aid in carrying it on. When the dispensary building was erected it was put up on this side of the river, not in Hiogo proper, yet in a place called Hiogo, but from its locality properly belonging to Kobe. This was done not only without my knowledge until after the building was up & pretty well under way; but while I was expecting it to be erected on a lot near the centre of Hiogo proper. This was undoubtedly taking the dispensary away from the sight of its original institution & the place of its greatest usefulness. It is useless to say that I objected & threatened to withdraw my support unless it was moved back to where it would be most useful in our Mission work. But as the company plead forgiveness & promised to move it back to Hiogo as soon as they could get a suitable lot, I gave in, & commenced work in the present locality. An act on my part which I have more than once since regretted.

There are many evil reports in circulation regarding the management & working of the dispensary, the quality & cost of the medicine used, the difficulty of obtaining it, &c. Some of these reports are largely the ofspring of jealousy & envy, while others are too well founded. The man who has hitherto & still is furnishing the medicine put up for the patients, & one of the members of the native corporation, has not only ceased to be an active Christian but has become a very corrupt man, & our work is suffering from his evil doing, & will suffer very much more unless some other way is found by which the patients can be supplied with medicines.

The native doctors connected with the work

Since writing the above, this druggist of Hiogo, Kimura san, having heard the reports that are abroad in the community in regard to his work in the dispensary, & also having heard my charges against him, has become offended, & refuses to do any thing further for the dispensary, & of not only refuses to entrust any medicines to the dispensary, or to the native doctors, connected with it, but he refuses to fill and make up any receipes which patients or any one may bring to his drug store from the dispensary. We not only thus get rid of one of the evils which have attended our work for months past, but at the same time are left in ~~th~~ the very ~~up~~ unpleasant circumstances of having from 40 to 50 patients on our hands with no means of furnishing them medicine. We can expect no aid from Shima san & co, for upon consultation they refuse to enter upon any arrangement

But while it has not yet attained

erected on a lot near the centre of Hiogo proper. This was undoubtedly taking the dispensary away from the sight of its original institution & the place of its greatest usefulness. It is useless to say that I **objected** & threatened to withdraw my support unless it was moved back where it would be most useful in our Mission work. But as the company plead forgiveness & promised to move it back to Hiogo as soon as they could get a suitable lot, I gave in, & commenced work in the present locality. An act on my part which I have more than once since regretted.

There are many evil reports in circulation regarding the management & working of the dispensary, the quality & cost of the medicine used, the difficulty of obtaining it &c. Some of these reports are largely the offspring of jealousy & envy, while others are **too** well founded. The man who has hitherto & still is furnishing the medicine put up for the patients, & one

Since writing the above, this druggist of Hiogo, Kimura san, having heard the reports that are abroad in the community in regard to his work in the dispensary, & also having heard my charges against him, has become offended, & refuses to do any thing further for the dispensary, & not only refuses to intrust any medicines to the dispensary, or to the native doctors, connected with it, but he refuses to fill and make up any receipes which patients or any one may bring to his drug store from the dispensary. We not only thus get rid of one of the evils which have attended our work for months past, but at the same time are left in the very unpleasant circumstances of having from 40 to 50 patients on our hands with no means of furnishing them medicine. We can expect no aid from Shama san & co, for upon consultation they refuse to enter upon any arrangement

except one that will insure a pec
niary gain to them, — in other wo
they will sell medicines to our pa
receiving all the profits on good sales, &
the bad sales, to poor patients & those who
may fail to pay, must be made up to
from the funds of the dispensary. We
far better dispense our own medic
for we thus can furnish our pat
with medicines at much cheaper ra
of a more uniform & reliable q
& have the small profit on medicines
help on our general work, — while we
the full honor & reward which w
come from doing our own ben
work.

We appear now shut up to the ne
of buying our own medicines, doing our
dispensing from this on, or closing t
pensary, which never before was so
ishing, did so much work, had so
a reputation & patronage as at the present
a thing which we can very ill affor
do for the good of mission work, & whi
should be exceedingly sorry to be neces
to do.

of the members of the native corporation, has not only ceased to be an active Christian but has become a very corrupt man, & our work is suffering from his evil doing, & will suffer very much more unless some other way is found by which the patients can be supplied with medicines. The native doctors connected with the work cannot do it, they lack the funds; And for the mission to do it will require a very much larger appropriation for native work in Kobe. There is only one native firm in Hiogo & Kobe that can be trusted to do it, & That is Shimasan. While they labor under the disadvantage of having no retail department there & no druggist who can do the work. Whether they can be prevailed upon to take up this work is doubtful. (see added leaf. Remark.)

There are other difficulties which I need not mention. Broth. Atkinson very charitably styles this dispensary my *model* church, & expatiates quite lugubriously on its craft & sins. But while it has not yet attained that highths of Christian development which the young, warm, vigorous churches, of Japan, springing from the midst of oriental Philosophy & Eastern heathenism, ~~in Japan~~ were suddenly to assume & become the models for all Christian Churches in Europe & America; there is yet, as I believe, some good in her. I see her sins & faults as readily as Bro. Dr. Atkinson. But I must lay something at his door when I say that the native churches of Hiogo & Kobe have never given one yen, ($1,008) as churches, toward the support of the charity work in the dispensary. (a few individuals have given occasionally a little, not a dollar all told) and the trustees of the dispensary, chosen from these churches, for the purpose of superintend the dispensary in its work & keep out craft & sin, have been utterly derelict of their duty. (see added leaf

Since writing the above I have had sev- ral conferences with the native doctors, & one conference with the native doctors & representatives from the Tamondory church Kobe (so called but properly, Hiogo). These doctors (the company which have hitherto con- rolled & managed the finances of the dispensary) now express an unwillingness to any longer manage the dispensary & be re- sponsible for its finances. They see & feel s I have endeavored to make them see & feel, that the missionaries, the churches, the friends patrons of the dispensary, the patients & all others consider & hold them responsible for the proper management of the dispensary. That any mismanagement & fault is thrown on them rather than on ~~th~~ me, for I am only employed by them to be present on clinic days & see the patients. They thus see that the eyes of the community (especially the christian community) is turned on them & they are held responsible for the faithful discharge of their duty in a deeper sense than they had dreamed of. The position & responsibility has thus become to them onerous, & they desire to be rid of it. They offer to sell the dispensary out to the Tamondory church while they in the future will continue to give their assistance on clinic days as hitherto, & see patients in my absence. There appears to be a debt of $120 yen sats on the building, money borrowed to put up the building & purchase the ground. Their offer of sale is this; that the church assume this debt, & pay [illegible] in monthly installments in the shape of a rent, till it is all paid, when the debt will be cancelled, & the dispensary become the property of the church.

The Tamondory church stand ready & willing to assume this responsibility & run the dispensary as their charity & benevolent work. This I object to, not only because I feel that the Tamondory church is not able financially to assume this responsibility, but because I desire the other churches in Kobe & Hiogo to have an equal share in this work. What I therefore propose to both parties is that the three churches in Kobe & Hiogo, purchase the dispensary & assume its management & finances. For our work is growing & we ought to enlarge our charity work. All the Churches need an interest in this Charity work for their own good, & they can thus be educated up to deeds & works of benevolence & charity, taking care of the poor & sick in their community & others that may be brought to their notice. These churches have not yet received any training in this line of work, & hence cannot be expected to accomplish much from the first. They are not able financially to take up this ~~present~~ work & in its present proportions & carry it. After some training, in a few years I feel they will be able to to their own credit, hence I request that the Board be asked to increase its grants in aid of native Medical work in Kobe for the year 1880.

The Native Medical work in Osaka is gradually taking shape. Till recently it has had no recognition in the eye of Japanese law, but has been carried on by sufferance, at the back-door of a Native doctor's office. By repeated urging I could not prevail on the officers of this dispensary to ask for permission to carry on the work openly in the face of the law, till we were finally turned out of our own house and obliged to skulk about from one Native doctor's office to another for some five months, when after organizing & breaking up two companies we finally obtained permission from the Mombusho & Osaka Fu to establish & carry on a Hospital & Medical School, & now exist as a corporate body. But with this anomoly that we have a corporate license, but no corporate body, the company making the request having completely dissolved, leaving no one but Mayegami San as its representative. If it had not been for this man the Naniwa dispensary would have been sometime since among the things of the past. But though we have permission now to exist & still continue to live, we have no building suitable in which to carry on our work; no Eye, Ear nor throat patients can with any satisfaction or accuracy be examined & treated for lack of sufficient light. I have had men "breaking their bones" (honi wo ori) for the last six months to find a suitable house in which to carry on our dispensary & hospital work but so far have utterly failed. In fact there appears to be none except as we go away beyond the limits of where we want to go or build.

Two new places of doing work have been opened up through native companies. They pay all my expenses, do quite an amount of benevolent work, & are to permit & encourage a Bible assistant to be present on clinic days & work among the patients, in return for my services. One of these places has already become quite a center for work & influence, much better indeed than the original dispensary.

Not having a suitable building, all the patients for operation, & all the indoor patients are sent to one or the other of the new places; & thus the Naniwa dispensary becomes a feeder for them; while if we had a suitable house it should & eventually would work the otherway.

The men who formerly constituted the Naniwa dispensary company, & who yet to a greater or less extent hang around it; for the work of organizing; building up & carrying on a dispensary & hospital, are the most worthless set of men I have met any where in Japan. They are worth no more than as many wooden men, whom you set up & through whom you work. Neither by effort nor influence do they bring in patients or contribute to the advancement of the dispensary. As assistants in work they are only in the way. Any visitor or patient that happens to be by at the time is of more service, & more willing to render it. Mayegami san, though not a ~~ph~~ doctor, is a member of the company, & a notable exception to the above remarks.

But with all these draw backs the medical work in Osaka has gradually increased till it is now, to say the least, five times as large as it was 15 months ago. But even this is not saying much; for in a city the size of Osaka a good mission dispensary & hospital could readily do six or eight times the amount of the present combined work.

The Churches of Osaka (or "native Christians") were reported sometime since as doing a large charity work among the sick poor.

In vain did I search the records, where minute accounts of such work was said to be kept, for evidence of any thing of the kind. And I was told that the Churches as such had not yet done any thing in that line. that it had been talked of, & they were making preperation: that a few individuals had given something toward the charity fund, just as in Kobe. After repeated urging for months, & finally threatening them, telling them their reputation was out, & at stake, & that unless they came up to it I should expose this pious fraud, a few ($,001) zenis came gradually trinkling down into the charity fund coffers, untill now they are doing tolerably well: And we have more charity fund on hand than charity patients to bestow it upon. Yet this ought not so to be, for the city is full of sick poor, & we stand ready to help them to the extent of our ability, but who is to bring them in? (Remark

It is now some eight years since Native Medical work has been carried on in Japan, + part of the time there has been four men in the fied doing more or less work. Sufficient time has elapsed to take a review of the work + see whether the medical work has accomplished what it ought to, + wether it is carried on in such a manner as to secure the best results possible. To do this we must have some standard to compare it by, + see how well it meets this measure. What then should Native Medical work accomplish; what should be its aim; + toward what should it direct its best energies;

Native Medical work does the most for a people, when it does most to advance the cause which sent it on its mission, viz. to promote the Kingdom of Christ, Love to God, + love to men, among the people to whom it ministers. All things considered, in a general way, it does this most fully, when it fulfills most completely its lower offices in a purely medical line; viz. to heal the sick, to administer to the wants of suffering humanity. And it does this most fully in proportion as it teaches the people to whom it is sent & puts them in the way to do these things for themselves; just as all Christian nations do, take care of their own sick & unfortunate. Judged by this standard how does the Native Medical work of the Japan mission stand? wherein does it come short? What are the results secured? are the channels in which it is working best calculated to secure the highest & most enduring results? My review is to prune for improvement, not to administer to self complacency.

Native medical work has been largely used to open up the way for the preaching of the Gospel, to break down prejudice, to overcome opposition to Christian missionary work; & in this it has in a very large measure been successful & has achieved good results.

Medical men in other fields have done good work, & when they were called way, the feeling regret was expressed that they had trained up no one to take their place, & carry their work on among the natives. But that the work must stop right where they were called to leave it. And the regret is acknowledge on all hands to be just. Other medical men in other fields endeavor to put a good well trained native doctor in every station they may open, that they may administer to the missionaries & their families in cases of necessity, that the Christian community may have a good reliable physician, upon whom to call, & who will lead them in charity work for the sick poor, & who can carry on the work when they (the mission physicians) are called away. And this is commended as the highest success which native medical work can attain, & it is so without a doubt. For it puts the work upon a sure foundation & makes it perpetuating among the people, till they chrystalize into a Christian community or nation taking care of their own sick & unfortunates.

As the result of the last eight years labor, of four men, how many trained, reliable, native doctors has the Japan native medical work to send out to new stations? Should they be caled away, to how many men can they entrust the native charity work, with any assurance that it will produce fruit in the future? Not one!! To the disgrace of the native medical work it must be said that it is without fruit in this line. There is not a native doctor, the fruits of the native medical work to whose skill & medical talent ~~you~~ we could entrust a sick wife or child but with the deepest regret. Not one to whom we could entrust the charity work of a small dispensary, for even a short time without the whole cause being shipwrecked. Exceptions may be brought up by some in favor of some men in Kobe, Kawamoto & Kimura san. But I claim to have done most for these men, in that I have given them at least three full years class instruction, twice a week part of the time, part of the time once a week, besides the clinical instruction & practice they have had with me. Dr. Berry has contributed nearly as much. They are the best qualified & furthest to be trusted of any native doctors I have met in Japan; but still when I come to put responsibility on them & place them in positions of responsibility & trust; where to succeed they must command the confidence of the native Christians or community, & they utterly fail. The Native Medical work must bring forth better fruits than this, or it will never stand the test of even a short time.

Dr. Berry has given instruction by circulating leaflets & clinical instruction in touring. To which Dr. Clark very boastfully refers in his paper at the last annual meeting of the Board. I have used ~~it~~ this meathod to some extent myself, in Goshu & Kobe & have closely watched its results both in Banshu, Hiogo & Goshu. And I can only characterize it as a great-spread eagle-style of working, which deceives the instructor, at the time, & finally provokes you with the paucity of its results. Men who will stand high in the medical profession of Japan, who will command the respect of the community or native Christians for their medical talent; men whom we can intrust to carry on a charity dispensary, & to whom the people will intrust their funds for benevolent work, are not made in that way. You may as well expect to secure a well trained & efficient native ministry by such dissolute means, as an efficient corpse of medical men; to teach the people & to take the lead in charity work. The means used are utterly inefficient & must fail. (Illustrate, cases.)

When Dr. Berry returned to the States (177), it was reported in the Kobe papers that a dispensary (hospital) had been established by him in Sanday; that this dispensary was in a flourishing condition, was now conducted & sustained by native talent & funds, & would continue to do a noble & benevolent work; in short was & would continue to be a monument to the honor of native medical work. But Dr. Berry had not yet landed on the shores of California ~~when~~ before the Sanda dispensary was among the things of the past. And why? Because that work which is necessary to render an institution of this character a permanancy, & secure for it success, had not yet been done for Sanda. Nor has it been done anywhere in the Japan mission.

What are the elements essential to the permanancy & success of any such a benevolent institution? They are three, viz. (1) A physician of such ability & integrity at its head, as to command the confidence & respect of the community, (2) such an open & unimpeachable management of its work, both financial & benevolent, as to command the confidence & support of the community, & (3) a Christian community trained to benevolence, - who will give it financial support. To expect permanence & success in an institution of this character, without these elements of success, is mere credulity, - hope without foundation, never to be realized.

While Dr. Berry was in the States I wrote him, mentioning the short life of the Sanda dispensary, & also mentioned in a general way that I had no faith in the permanancy & success of any such institution thus established in Japan. He wrote in reply greatly lamenting my lack of faith in the Japanese & the final permanancy of such institution in Japan. I have no faith - I should say credulity to believe than any such institution or corporation proposing to do benevolent work, springing up mushroom like in a night, without foundation, is going to have any permanancy, or attain any success worth mentioning, either in Japan or ~~in~~ among any other people. They fade away as the flash of enthusiasm which brought them into existence dies out, or as soon as their founder ceases to give them his personal aid. These institutions now existing, as the Hiogo & Osaka dispensaries, known to be doing benevolent work and sustained by the Mission, or any which Dr. Berry may establish in his present field of labor, in a similar way, would but repeat the history of the Sanda dispensary, & cease to exist in less than three months after the missionary physician had withdrawn his personal support, & there was no hopes of his place being supplied by another. They have no life within themselves, nor none of the elements essential to maintain this life, & hence fade away as soon as the arm which brought them into existence & which keeps them alive, is withdrawn. But I do have faith to believe that when the medical men of the mission have properly educated & trained native Christian doctors who can & will man these charity dispensaries & hospitals; & when the clerical missionarys have properly trained the churches under their charge to benevolence & to sustain these charity corporations by systematic + continued benevolence; that then + not till then will those benevolent ~~Ar~~ native institutions be founded which will have life within themselves, + which will bring forth fruit alike honorable to the cause + to those who gave them birth.

These native charity institutions are surely worth laboring for. They are among ~~the~~ ~~among~~ the ripest fruits of Christian life, — man's love to his fellow men. Our work as missionaries will not have been completed, nor indeed properly commenced ~~t~~ till this is done. In this line the labors of our Clergical brethren have been sadly deficient. Not a single church has received proper ~~at~~ training in benevolence + charity work. What they have done so far has been largely impregnated with the selfish element; building churches + schools for the benefit of themselves + their children. ~~But~~ And in the greater number of our churches not even a commencement has been made in this line of work. But our Medical brethren are more censurable in that they during eight years of work have not produced a single man, who is in any measure qualified & fitted, as a physician, to take charge of such charity work & conduct a dispensary or hospital. Our lamented Dr. Adams did a good work in training Mayegami San as a dispensator & druggist, but other than this we can point to no permanent results.

Some may suppose that in the case of the Kobe hospital there have been & are permanent & gratifying results. This flourishing institution with its school of fifty students,- the Medical work of the Hiogo Ken so paternally assumed by the American Board as its own,- this institution, I say, surely ought to ~~[illegible]~~ have some fruits of permanancy which would contribute to our complacency.

but while we may in a general way
call them trained & skilled, as Japanese,
yet they had not that training & skill
which our Native Medical workers
must have to do the work we want
them to do.

The fall before Dr. Berry returned to the states ('76 — I may make a mistake of a year) he wrote home to the Board, in speaking of his work in this institution & the arduous duties connected with it, saying (I quote from memory) he felt scarcely equal to the labor & responsibilities which devolved upon him; but that he had well trained & skillful assistants, whom he had had in training for the last three years, and with these assistance & cooperation he hoped to be able for any thing that might devolve upon him. Now it so happened that I had been doing work in this institution for about a year before & had contributed my mite to the training of these skillful men, & knew their ability about as well as Dr. Berry himself; & I can truthfully say that there was no one in the hospital nor connected with it, nor all of them together, who was in any proper sense of the word either "trained" or "skilled." There was not a man in the hospital who could give you the assistance you needed when you wanted it. Nor was there a man among them, nor the whole of them, to whom you could intrust an important case for 24 hours, without a painful uneasy feeling that they might not do or omit to do, the very things you most wanted done or omited. By being continually superintended they could accomplish something, but not when the responsibility was thrown upon them & they were left to themselves. Who of us would be willing to trust a dangerously sick wife or child to their "trained & skillful" care. Much less than this, nor was there a man among them, nor the whole of them, who by his skill & training could command the confidence of a community as a medical man, & who would not make shipwreck of any charity dispensary or hospital in less than six months.

I do not wish to disparage any man's work nor its results. I believe the results attained, are as good as can be attained under ~~that~~ the present system of work, & to obtain better & permanent results I plead for work in a different channel & on a different basis. I did no small amount of work in Banshu, in the Kobe Hospital, at Sanda, and I freely take my share of the lack of permanent fruit which has resulted. But Dr. Berry instituted this work & it has very properly been known as his, & it is proper, also, that his name should appear prominent in this review to see where the native medical work stands & whither it is drifting. I have selected the points mentioned because they have been held up as the successes of our medical work, but they are marked with failure, for native medical work to be successful must produce permanent results.

We have been assumed instructed that in doing native medical work we should use natives agencies. And especially that in Japan where the government was doing so much for medical science, & the native doctors were so willing to work with us that we should cooperate with them, & teach & encourage them. We have flattered ourselves that we were showing the other missions & setting them an example of how native medical work in Japan ought to be done. But while we have shown them how some medical work through native agencies may very well be done, we have at the same time shown them & ourselves by the results attained how the greater part of the medical work ought not to be done.

When medical work was commenced in Kobe it was carried on by mission agencies. Shortly after a seemingly favorable offer was made & the native medical work was transferred to the Kobe hospital & carried on through this native agencies. The prejudice against Christianity in native minds thus broken down, the good will secured, the patronage & favor thus enlisted for our work, was undoubtedly great, & I am prepared to admit was probably greater than would have been secured at the time, by an independent line of work using our own agencies. But this success was ephemeral, it brought forth good immediate results, but has given us nothing permanent. How much good will & favor do we now receive from that institution for all we have done for her & through her? Nothing; but on the contrary are rather despised in her eyes. How many Christians can we count as being secured through this native agency? I leave you to answer, I cannot now count one. They fond upon us while we were giving them our aid, leading us to look for good & great results, only to be deceived. And we have not now even one native medical man whose assistance we can command or even wish for. All the good-will & favor gained by work through this institution has now been transferred to the

Hiogo dispensary. ~~And~~ Had the native medical work been continued as it was commenced, as the mission's own work, though the immediate ~~dir~~ results thus secured might not have been so great, they would have been much greater in the end. We would have had a growing institution through which we could work, a hospital + dispensary which we could control, + through which we could do more good + gain more good will + favor than the Kobe hospital has brought or ever can bring us. And besides this if we did not have more than two or three, + much more if we had six or eight, medical men well trained, who by their training, experience with us + skill could command the confidence + patronage of our young + growing Christian communities, + whose labors we could command to take charge of charity dispensaries + hospitals, we would have some fruits to which we could point with pleasure, + with good hopes built on firm foundation, that the charity corporations which we had established would receive life from their influence & work, & Christian communities would thus grow up taking care of their sick poor & needy, to their own honor & our gratifycation. But in place of this picture which may perhaps be somewhat overdrawn, we have the paltry handful of nothing. Other missions ~~etc~~ in other fields & in Japan have secured & are now securing just such results by such methods of work, while we are taunted by our failure. I am thoroughly convinced that the medical work as carried on in Kobe through the native agency of the Ken Hospital, has not only been void of permanent results but that it has delayed & hindered the securing of those results which medical work ought & must secure to be ~~truly~~ useful to the Christian communities which we seek to build up & establish in Japan. Yet we can blame no one, we were a young mission, composed of young men without experience; & wiser & better heads might have erred in the same way. But we are growing older now with more experience, & we should profit by it. Any medical work carried on ~~xx~~ through native agency as the Kobe work has been, must but repeat its history in lack of permanent fruit. And the medical work of the Japan mission to stand favorably beside that done in other fields, & by other missions in Japan, in the next 10-15 or 20 years to come, must change its system of work, so as to secure those ~~xt~~ results which will prove permanent & which will multiply themselves.

In regard to the religious work of a dispensary or hospital, especially of a dispensary, but little can be done besides seed sowing. You scatter some seed, you let the people know where light & truth can be had, you remove prejudice, & win the people to you. But beyond this it seems to me but little is or can be done. You are with them the patients, for too short a time to make lasting impressions. It must be followed up at other times, & largely by others to gather fruits & make conversions. It is seed sowing of that broad kind the fruits of which you must in the main wait some time to see, & the results of which you will never be able to trace. This can be best done by a Bible helper talking & laboring with & among the patients during clinics. The physicians time & strength is too largely taken up with clinical work to do much else at the time. And these Bible helpers must not be young girls from your Girls' schools, nor the young women which we generally find associated with our lady Missionaries. ~~But if~~ These I regard as worse than useless, with all their qualifications & zeal for the work. But if women, & I believe women will do the work best all things considered, they must be beyond middle age, the older mothers in our native churches. Remark In hospitals it is somewhat different. Here you have the patients with you, & if their physical condition permits you can sit down & talk leisurely with them, time & again, & thus make repeated & lasting impressions which in many cases will bring forth the fruits of conversion. It is the united testimony so far as I am aware, of those who have had large experience in native medical work, that the most & best fruits always result among the indoor patients; who are with you for some time, & with whom you can spend a few leisure moments from time to time in familiar talk of Christian truth. But to do this you must have a hospital of your own, or one so largely under your control that, you feel at full liberty to do so. I never felt at liberty to do so all the time I was in the Kobe hospital. Nor do I know of its having been done there. You don't feel, nor do the patients feel, that they are sufficiently under your patronage to give you the freedom & the influence which you must have to render such work properly effective. Nor do I believe that it can be done in a Ken hospital, or native company hospital. Of course where the native company hospital is organized & carried on for the purpose of doing such work, in short is a Christian native hospital, the case is altogether different. Here you can work as in your own hospital.

The education which we impart to the native physicians is an important ~~part~~ branch of our native medical work. The education which is thus imparted to the native doctors in touring by clinical instruction, where they copy down as they always do all your prescriptions, & listen to your clinical talks I regard as of but comparatively little value. For a short time they appear to make rapid & considerable advancement, for you find them using the remedies you use in certain diseases, often quite accurately. But this improvement is more apparent than real; they soon accumulate a mass of formula which they cannot digest nor do they know how properly to use them. They are 'battling disease with these weapons,' not 'treating sick patients.' When they have secured the formulaes you use in a specific case or two, they are satisfied they have all & know about all that is to be known in regard to that disease; they rest content & make no special effort toward further improvement. And in the course of a year or two you find that in reality they are but little better qualified than when you first made their acquaintance. Hence I would tour not for the purpose of imparting instruction, but to ~~#~~ make & keep up acquaintance, to overcome prejudice & opposition, to win the people to you, to heal the sick & to preach the Gospel. I would turn to the same places so far as possible, & not oftener than once in three or four months. The method of imparting instruction by a few circulating leaflets I have already characterized as a spread eagle style void of any good results. For taking the physicians as we find them they must have your personal instruction before they understand the subject thus briefly presented, or know how to apply it.

The instruction imparted by clinical talks, short talks & expositions as the patient is examined by yourself & in turn by the~~m~~ doctors, where you have regular clinics once per week, is productive of very much better results; especially if you can give regular & systematized talks on different subjects. This is the method I have so far mostly pursued, & it has given me most satisfaction. And in the course of a year or so you find that those who continued faithfully with you have made real & permanent progress. Yet with all this it is impossible to take the best doctors ~~that~~ you find & give them such instruction & training as to make them reliable & trustworthy physicians. When you think you are succeeding best, something is continually occurring which shows the evil influence of their previous training & their unreliability. You do not nor you cannot secure in this way reliable native doctors, especially such as you can make useful for charity work in connection with the churches. Nor can it be done in a Kor hospital where the mass of the influences exerted upon the student & the training is out from under your control. You can thus encourage & help on native medical science, & produce men which can & will go out & do tolerably well as physicians in some town or city. But after all you cannot produce those men, who as physicians you can use to perpetuate & extend your own work. You cannot ~~make~~ turn out physicians who by their previous training & skill as physicians will command the patronage & confidence of your native Christian communities, & lead them on in their charity work. If we are to give stability & perpetuity to our Medical work it is to be done just here. If we are to succeed in producing permanent results which will be satisfactory to us & honorable to the cause, we must succeed just here. And if we fail here, we fail in producing any thing more than mere temporary results. And here is just where our native Medical work so far has failed. I have spent my time & energy so far in endeavoring to take native doctors & make such men & physicians of them as will do the work I wish to see ~~the~~ done by the native Christians in the future. But I have utterly failed, & feel assured

I must fail so long as I continue to work in this channel. To produce the men we want we must have our own hospital, take students & train them. You cannot train students & doctors, ~~(them)~~ properly unless you can control the circumstances under which they receive their education. In taking men who are already physicians you must spend more time, patience, & strength, in exorcising & drilling out of them bad habits, than in inculcating good ones. And in taking students to teach & train you must command the circumstances under which they receive their training so as prevent their acquiring bad habits while at the same time you instruct & drill them into correct habits of thought, of procedure, of cleanliness. To do this you must have your own hospital, not necessarily a large one. Let it be at first small, with a few patients, it will gradually grow if properly cared for; but

To produce a good native doctor, one who can do the work you want him to do, one who can take charge of the dispensaries & hospitals you may establish, one who can lead the native Christians in charity & benevolent work, as your native pastors are to lead their flocks in Christian life, to produce such a physician as this, in Japan, requires more time, training & skill, than to produce a first class pastor from our Mission training school. And you may as well expect to turn out more well equipped as pastor for your native churches, from the midst of the influence & teachings of Buddhist Priest in the Honguangi school of Kioto, as to turn native doctors well qualified for your work from the midst of the pernicious influence in & around the Ken, ~~pr~~ company medical school in Japan.

have around you a few students, + give them systematic instruction, those who are receptive + will receive instruction. It is folly to spend time on those who are unimpressive but merely hang around you that they may select + gather up a few things that is congenial to their wisdom + spirit. Here spend the greater part of your force + strength, + in a few years, I am confident, you can turn out a few men whom you can use as physicians to carry on + lead in the benevolent + charity work of the churches. Then will ~~will~~ your native medical work be taking form, developing strength + activity which will enable it to live + do good in the future. He who does this work will be doing a work which will bring forth broader + better results in the years to come, than he who spends his strength in the apparently present greater work of a Ken hospital. (See added leaf

In the case of entering a Ken or larger company hospital, where by so doing you get into & can remain in a new fields, as in the case of Okaiyama, it is justifiable But at the same time it is a misfortune to the native medical work, that it must be run in ~~this~~ such a channel, for the years to come will show it almost destitute of permanent fruits.

The Mission has no dispensary or hospital of its own, in which to do what now appears, time ~~clearly~~ after several years of experience, to be its highest & best native medical work. After several years of waiting, the opportunity has come & the time ~~has~~ come when we can very properly ask the Board to give us a grant to establish a small hospital in Osaka. And this point especially; with other matters pertaining to native medical work brought forward in this paper, I present for your deliberate & candid consider-

76

ation.

This paper was prepared to be read before the Mission, while in session recently in Osaka, at the Special Mission Meeting. But for lack of time was not read. The subject though in substance as presented in this paper was presented & discussed. The resolutions passed in reference to the Native Medical work in Kobe & Osaka will come up for your consideration in the reports of that meeting received from the mission secratary. Namely that the Board be requested to grant $1000 – (250 for Kobe & 750 for Osaka) for Native medical work. That all due efforts be made to raise this sum or as large a portion of it as possible from native sources; & from the foreigners in our midst; and the Board make up the deficiency if any to $1000. That you may have as full information of the needs of this native medical work in these places at the present time, & of the method in which it is proposed to be carried on, I think best to send you this paper

This amount is asked in addition to the sum asked for & granted in the estimates for native medical work for 1882.

Dec. 29th

Since the resolution referred to above was passed, in consultation with the clerical missionaries in Kobe & Osaka in regard to the native medical work, I have resolved upon this course of procedure. That the churches in Kobe & Osaka respectively, choose trustees, one or more men from each church, who will form a company, one in Kobe & one in Osaka; that these companies, representatives of the churches, become the company which carry on the (Kobe) dispensary, & the (Osaka) dispensary & hospital in the place of the company of native doctors, & thus become a corporate body recognized & licensed by the government, to do this work. That the Churches through these trustees assume & continue the native medical work now carried on in each place respectively as their own, & that they, the churches, become responsible for the management & finances of these institutions. That they contribute all they can at present toward meeting the expenses of this work, & putting it up-on a new & proper basis, & that they contribute regularly & systematically toward this charity work. That all the means raised from native sources, be directly under the control of the churches through their trustees, but all means contributed from other sources, viz. missionaries individually, other foreigners in the country, & the Board, be considered the property & under the direct & exclusive control of the Mission Medical man, till such a time as the churches can meet the finances & assume the whole work.

This will bring the native Medical work into close & vital connection with the churches; it will change the basis & plan of our native Medical work altogether; taking it out of the hands of native doctors, as it has been hitherto carried on, & placing it on the shoulders & into the hands of the native Christians & churches.

This is an important step, & can but work good for the churches, as it seems to me. In this way I feel

I shall have full control of the native medical work, so as to direct its workings ~~for~~ to the attainment of the best results ~~both~~ for the work itself & for the native churches; & to this end I shall labor.

As soon as these boards of trustees have been appointed, & they have become the corporate body doing the hospital & dispensary work, I shall proceed to solicit subscription for this work among the natives, not christian (leaving the churches to do this work within themselves & without, so far as they can) & the foreigners. How much we shall be able to get ~~by~~ from these sources I cannot say. We ought to raise it all, but I have not much expectation of doing so well. I believe we can raise a good part of it, a considerable portion at least. In the mean time I hope the Board with their accustomed generosity for Japan, & their mission work here will come to our aid, if such aid is needed. On this point I hope to hear from you as soon as you can consider this matter. I shall commence work immediately.

Very truly Yours,
Wallace Taylor.

Osaka, Dec. 17, 1879
Rec'd Jan. 27, 1880

301

Dec 29th 79.

Osaka, Japan.

Rev. N. G. Clark,
Sec. A.B.C.F.M.

Dear Sir, – By this mail I send you a long communication – paper – on Native Medical work; the changes I wish to make, &c. – I hope you will give it such consideration as the importance of the subject in your consideration demands.

There are several other points which I wish to call your attention to. First allow me to express my sorrow & regret at the death of our beloved Dr. Adams. We all feel his loss very much.

In regard to his medical outfit, I know nothing about the amount (what) belonging to him & the amount belonging to the Board in possession. I have always been under the impression that he received an original outfit of about $600. Mr. DeForest has requested me to give my assistance in this matter, which I will cheerfully do so far as I can. Some papers may yet be found among Dr. Adams's effects, as he was a very exact & particular man, which will remove all uncertainty, & I hope they may. In the mean time I suggested Mr. DeForest to write you, & delay action till he heard from you. The Doctor, it also appears, started with quite an additional lot of Instruments & medicines, which have reached here, some $300 or $400 I understand, — I have not yet seen them. The Medicines can in time be used here in Native & Mission Medical work, ~~& can~~ thus be paid for when needed. But I have already made provision for the next six months or more to come. In regard to the instruments I cannot say whether they are his own personally, or purchased by the Board. Please inform us.

Upon consultation it was thought that probably the Board in view of Mrs. Adams's condition with her two children would wish to do something for her, & might probably desire to turn all the doctor's Medical outfit over to her. But upon further consideration it was thought best to request the Board to retain all ~~the~~ medical outfit of Dr. Adams, as it would be of value to them (if not in [illegible] Japan elsewhere) nearly if not quite as good as new instruments, while Mrs. Adams would in all probability realize but a small part of their value; & that the assistance which the Board see proper to give Mrs. Adams be more direct for a grant outright. This it seems to me would be much better for both parties.

One resolution passed at the recent meeting viz. in regard to asking that another Medical Man be sent us, I wish to express my opinion. I did not speak on this question, coming up as it did in connection with the resolutions on Dr. Adams' death lest my remarks might be misinterpreted. I did not vote on the resolution (this one of another Medical Man) I would advise the Board not to send another medical man to Japan at the present. I think the present medical force in Japan ample for all our needs. It is not necissary to have a medical man in each station. It is not necissary to have a medical man to open up a new station. Any place of sufficient importance to justify its being made a station, – a center for new work, has one or more very good native doctors, – men who have been educated in the Imperial Medical college in Tokio, – who except in special & very difficult cases will answer ~~almost~~ all the requirements made of them. With such native doctors throughout the country here & there it is not so necissary ~~that in~~ forming a new station a mission medical man be sent. If many stations in other mission fields under the American Board & under other Boards are formed ~~without~~ mission medical men. Such stations by other Missions in Japan are opened without even the thought or asking that a Mission medical man be sent. Witness the occupation of Kanazawa by the Presbyterians, consisting of three grown persons & three children, teachers & others in the employ of the Japanese ~~&~~ families, - go into the interior relying in cases of sickness upon the best Native doctors. And surely Missionaries of the American Board in their work can do so also. Medical men are not now needed in Japan any more to open up & hold new stations as the clerical missionary can now open & hold a new station as readily & in many cases more readily than the Medical man. Doing Native Medical work through Ken & large company hospitals has so far, as it appears to me, been a hindrance rather than a help to true mission work. Dr. Berry now speaks very doubtfully of his medical work in ~~the~~ Okaiyama Ken hospital, & were it not for the good that he is enabled to do outside of this, it is very doubtful if he would feel like remaining. And his work in the Ken hospital is a hindrance in that it prevents him ~~[illegible]~~ from doing needs. It is not necissary to have a medical man in each station. It is not necissary to have a medical man to open up a new station. Any place of sufficient importance to justify its being made a station, - a center for new work, has one or more very good native doctors, - men who have been educated in the Imperial Medical college in Tokio, - who except in special & very difficult cases will answer almost all the requirements made of them. With such native doctors throughout the country here & there it is not so necissary that in forming a new station a mission medical man be sent. I fancy stations in other mission fields under the American Board & under other Boards are formed without mission medical men. Such stations by other Missions in Japan are opened without even the thought or asking that a Mission medical man be sent. Witness the occupation of Kanazawa by the Presbyterians, consisting of three grown persons & three children, Teachers & others in the employ of the Japanese ~~&~~ families, — go into the interior relying in cases of sickness upon the best native doctors. And surely missionaries of the American Board in their work can do so also. Medical men are not now needed in Japan any more to open up & hold new stations. As the clerical missionary can now open & hold a new station as readily & in many cases more readily than the Medical man. Doing native Medical work through Ken & large company hospitals has so far, as it appears to me, been a hindrance rather than a help to true mission work. Dr. Berry now speaks very doubtfully of his medical work in the Okaiyama Ken hospital, & were it not for the good that he is enabled to do outside of this, it is very doubtful if he would feel like remaining. And his work in the Ken hospital is a hindrance in that it prevents him ~~[illegible]~~ from doing that work which is most productive of good results in a direct missionary line. I shall be very sorry to see any more medical men go out to new stations in the employment of either a Ken or large company hospital in Japan. They had much better go out as a teacher. Your medical men are needed more in other fields.

By your letter to me of last Sept. you placed the Mission Medical work on a new basis after Jan 1st '80. But as nothing was said about it in the ~~estimates~~ appropriations received for '80, & as a number in the mission look upon this movement with disfavor, a resolution was passed to the effect that the mission medical appropriation be used the coming year -'80- as heretofore, viz. as a common fund to pay for individual medicines. With you I think this is very ~~[illegible]~~ bad policy & shall be sorry to start off on the old plan on Jan 1st 80. Yet nevertheless as I keep a full account of all medicines dispensed & of all expenses incurred it will but a small item to transfer these several expenses to each individual after hearing from you. Hence if you still purpose to have each individual pay for his own medicines, as you stated, ~~for~~ I sincerely hope you still do, it is only necessary for you to write to the Treasurer how the Medical Mission ~~money~~ appropriation for '80 is to be expended, viz: in meeting the necessary expenses of such work, & that each member must pay for his own medicines from Jan. 1st '80, & it will be done. The mission are not inclined to heed a letter sent to any one of its members, not officially to the Treasurer & mission, if it contemplates radical changes, especially if they are not fully in harmony with their own views. And I should much prefer that such letters be sent [illegible] the regular channels than to me individually. When I wrote you I wrote for information, which I have received & now fully understand.

I sent to you sometime since during Sept. I think, a list of medical instruments & applyances, stating that I purposed to draw from the unexpended portion of Native Medical allowance for '79 to pay for such a part of them as I felt the Board ought to purchase, from the unexpended portion of the Mission Medical appropriation for the Batteries, & and from the medical mission appropriation for '80 to pay for the medicines. That if you approved of this course you were to send the lists to the persons dessignated, but if not you were to retain them. I have received notes from two or more of the parties to whom you kindly forwarded these lists, but none from you. Hence I conclude you approve of the course I proposed in said letter. And at the close of the year, I will draw out all the unexpended ballance of both native & mission Medical appropriations of Kobe, Osaka & Kioto for '79, & have it placed on my special credit to meet these bills when they come in. And the treasurer has signified his consent to do so. Yet he may wish some

Dec. 29, 1879
cd. Jan. 27, 1880

further final word from you in regard to the matter.

I recently made a tour of eight days to Goshu & its towns. I find no special progress or encouragement in either Hikoni nor Yokkaichi. All is at a stand still, nor any thing specially discouraging. They need & must have more aid in the line of work from the missionaries before any advance is made. Those from

Kioto though much the nearest cant go, because they are in the employ of a Japanese company & cannot get passes to go. One or two men in Hikoni are exerting a very bad influence.

Very truly yours,

Wallace Taylor.

Mar 1st 80.

Ozaka, Japan.

Rev. N. G. Clark.
Sect. A. B. C. F. M.

Dear Sir,— This mail carries you a circular letter informing you that our Mission grants our Broth. Rev. O. H. Gulick a vacation & sends him & wife home by the way of Europe, and expressing the hope that you with your accustomed liberality will indorse our action. You will want to know the reasons for our taking this hasty step, without first consulting the Prudential Committee & getting their consent.

Brother Gulick has been laboring excessively hard for years on our Mission paper, The Shichi Ichi Zappo. in connection with other missionary work which he had charge of. It is not necessary that I tell you how excessively he labored; the result has been, as it

must eventually be with all who labor beyond their strength, sooner or later a complete breaking down. Broth. Gulick has felt his strength failing for some time, & knew he must in some way be releived. He had hoped to lay the matter before the Mission at the next annual meeting in May, but the demands of his exhausted condition became so loud he came to me for counsel. I knew Broth. Gulick was over working & that it was beginning to tell heavily upon him, & had cautioned him once & again that he must take it easier & rest. But a newspaper is a mill that ever grinds, & there is scarcely any easing the yoke while you have ~~got~~ it on. When I became aware of Mr. Gulick's condition, I would have sent him out of the country within the next twelve hours, without any effort on his part, could I have done so, but that was impossible.

His symptoms were alarming; he was suffering from constant & often

severe headache, excepting for a short time in the morning after he ~~had~~ made his toilet; his rest was disturbed every night from 2 or 3 o'clock till morning by frightful dreams, in which he had a tussle for life, & he arose ~~from~~ in the morning feeling more exhausted & tired if possible than on the previous evening. The ring & little finger on each hand, the corresponding muscles on the lower arm, & the corresponding toes & muscles on the legs, were subject to partial paralysis both of sensibility & motion, slight rigidity & contraction. He not only shrunk from but dreaded all mental work, & it was only by considerable effort that he could bring himself up, to do the work that he felt day by day must be done. It was no relief to go off for a few weeks, for the accumulated work stood waiting for him on his return; did he seek relief for a few hours, he was hunted up at night to complete the day's task. Only a few hours before. ~~before~~ he first

consulted me he had been hunted up & dragged out of his garret, where he had taken refuge feeling he could do no more that day, by his Japanese editor to attend to some work that needed his supervision. These symptoms had developed themselves gradually for two years or more. At first he failed during the summer & gathered up during the winter. Last winter a year ago he did not gather up as usual, & during the summer he became ~~more~~ worn down than usual. This last fall & winter he has gathered up none in the least, but has grown worse day by day. Immediate relief from all work, & rest under the most favorable circumstances for at least a year, & prolonged as long as necessary, was imperatively demanded, not only to avert present threatened danger of irreparable lesion, but to secure future years of usefulness.

Broth. Gulick must not spend an-

other summer in Japan till he is restored to health. He might be sent home to rest in the States by the way of San Francisco, spending the summer in some of the cooler parts of California or Colorado (to go on east in his condition would be folly; the common civilities that would be forced upon him by Christian society would in a large measure preclude that quiet rest & ease which he so much needs. He must vegetate & that only, for the next six, eight or ten months) Spending the summer in Europe, in Switzerland, where he will have the ease & comfort which living among a civilized people brings, & yet being among a people who are foreign in tongue & customs, he will be free from the demands & encroachments which would otherwise come upon him. This gives him rest in a good climate under the most favorable circumstances. Hence I strongly urged it. But to go in the most favorable time he must go immediately, without

waiting to hear from you at Boston. They leave Kobe by the vessel which carries this mail, & in a few days sail from Yokohama for Europe. It would have been much better for him if they had left some four or five months ago. This is given as the reason of our doing as we have in sending Broth. Gulick off so hastily, & I hope it may commend itself to you as wise & best under the circumstances. The expense of the trip & the living will be less to the Board by the way of Europe than by the way of San Francisco with the dear living in the west.

Dr. Lanning of the Amer. Epis. mission, with whom I conferred in this case, advises the course we have taken as decidedly the best. And Dr. Osgood of Foochow, who is here with us now, says we are doing a wise thing.

I hope & pray that God's blessing may rest on the means used, that His preserving care may closely follow them, so that eighteen or twenty months may restore our beloved brother & sister to us in good health & able for work.

Very truly yours, Wallace Taylor.

Osaka, March 1. 1880
Rec'd April 2.

Mar 2nd /80.

303.

Osaka, Japan.

Rev N. G. Clark.
Sec. A.B.C.F.M.

Dear Sir— I have already written you in regard to Brother Gulick. I ought to send a few lines in regard to Mrs. Jencks. I am happy to say that she is very much improved indeed. You would scarcely notice that any thing was wrong with her at all now. She improved slowly for some time after going to the Foochow shortly before coming away she improved more rapidly & still more markedly on the way home. She has continued to improve since reaching home, She now takes care of her own child, which has grown from a poor puny baby to a fat chubby hearty girl baby. They are very proud of it.

and quite happy since pa
sing through their severe tria
Miss Talcott is still with the
But her presence is no longe
needed.

Mr Jencks is quite wor
needs rest after his trouble.
But his work is so behind the
appears to be no rest for him.

In regard to Mission
Medical Work. I think you
will have to doubly deter-
mine on a course of reform
at Boston before you get
me to work for it again.

Very truly yours
Wallace Taylor.

Mar 22nd

Osaka, Japan.

My Dear Doctor, Your kind letter reached me last evening. I am sorry to say that it does not seem best for me to leave home now even for a short time. It will probably be six weeks or two months before I can leave home for a few days at a time. I should much like to visit you & see your work. I should much like to see Miss Wilson also, even from a medical point of view. Dr. Osgood represented her case as being so instructive, saying it was well worth a visit to Okayama to see her case alone.

But in regard to sending her home, while in justice to her, ourselves & the Board we should use all precaution & due advice, I do not think it necessary for me to go to see her before you take such steps as are necessary. Your own judgement in that case ought to be all sufficient. Considering the nature of her case, the length of time she has been sick, even if there was a prospect that she might after a time be able to again enter on mission work, a rid of a year or more at home under the most favorable circumstances would be the best thing for her. And hence I should advise it. Besides Dr. Osgood says it is very doubtful if she will ever be able to again engage in mission work. If she is able to go, it is her best chance to go with the Greens. I am very sorry for the necessity that takes her home. Mrs. Taylor joins in sending sympathy & love.

I sell the types at $.20 each. postage $.04, but this doesn't cover expense. Better send you $.50 by mail & not trouble Mr. Jencks with it.

Hope Mrs. Berry & the babe are doing nicely. Mrs. Taylor sends love to her & to all.

Truly yours,
Wallace Taylor.

Osaka. Mar. 22, 188
Rec'd Apr. 26

Mar 23rd 80.
305.

Osaka. Japan.
Rev. N. G. Clark.

Dear Sir,— Your letter of Jan 12th was received in due time. I am at a loss whether to take what you as complementary or otherwise. It may be intended as a gentle hint that I am spending to much of my time & strength in reading & in scientific investigation to the neglect of my regular missionary duties. In regard to that I am perfectly willing to count hours of labor devoted to missionary work, with & for the Japanese, either by the day, week, month or year, with any other man you have on the ground, well knowing where I will stand. I do all my extra reading & study while my brother missionaries are taking their rest, & the greater part of it while they are slumbering in bed. I have my regular hours for work, but my work generally crowds me beyond them, so that I generally spend from 10 to 12 hrs. per day for two or three days in the week in my regular work. I have no day nor part of a day for regular rest during the week as most of my associates have. My time for extra study & reading, while I say it is taken when my associates rest, neither includes their weekly rest day nor their three months summer rest. I gather up all the spare moments I can, & I find that in the course of a year much can be accomplished. I make one kind of labor rest & recreation from the fatigues of another. I can only feel dissatisfied with myself for the want of time to read, & keep thoroughly posted for my work. I am more or less intimately associated in my work with some sixty five or seventy of the best native doctors in Osaka & Kobe, They bring their difficult cases to me for diagnosis & treatment.

And if you think a man can sustain his reputation & influence among such a class, & make aggressions by the results of his work without labor & study, your opinion is very different from mine. The man who is satisfied to trudge on month after month & year after year in his line of work, & put forth no effort to improve, has no place in my estimation. I have seen such men at home, they are not wanting in Japan.

In sending orders to Boston for books, I have lately given either the publishers address or the place where they could be procured, because several times ~~times~~ word has been sent back to me that the books I ordered were not to be had, when I knew they were. The books I order can of course be bought of any honest & careful book merchant who will send what I order, & not send me another book in its place because he happens to have it on hand, or because it is the first one he gets his hands on & the title is something like it, as has been done with me no less than four times within the last 18 months. No longer ago than the last mail a book comes to me marked "The Microscope" & charged to me "The Microscope" but when I open it, I find it to be "How to Use the Microscope," an entirely different book & by a different author. As I have the latter it is an entire loss to me. The Industrial Publication company never made such a mistake as this, & if they did they would correct it. It is nothing but inexcusable carelessness that makes such mistakes. If your business man pretends to do any thing to accommodate your missionaries I think it would pay to do it well. I can of course but hold him responsible for such mistakes. But all the response I can get when I ask if such & such mistakes cannot be corrected is "I cant understand it". Of course you can never make a careless man understand his own mistakes. When I order goods of certain manufacturers, after I have corresponded with several, and a fault finding letter comes, censuring me for not making my purchases from other favorite parties, it doesn't have very much effect; especially when the parties whom I chose give generally 25 % discount & the business man's favorite never gives more than 10, at least as the bills come charged to me. Books sent me from Boston are generally cheaper than I can get them elsewhere, but so many mistakes are made, that I can better afford to pay full price, & 10 % commission to a reliable agent than to bear all the loss of mistakes. Hence if Mr. Hutchins has been more bothered by the multiplicity of the few books I order, than I have been provoked by the stupidity of his mistakes, I will balance accounts with him by paying the difference, & look up an agent to do my work for me.

I wrote out a long "development" of the Native Medical work in Japan (if you see proper to so call it) some time since & sent it to you. I don't think I shall spend time in that line soon again. But will continue as I have always done, to make the best of the cramped circumstances, & accomplish what I can. I am sorry you could not see your way clear to give a little aid just now. More means has been spent & is now being spent in lines that do not now nor will they in the future, bring in so great results for the progress of our mission work in general, in my opinion, as the few hundred dollars asked in aid for the native medical work. Of course I could not expect you to step out of your accustomed regulations to give in aid of ~~to~~ to a dispensary & hospital that I may be engaged in working, if you are not accustomed to do so. But if I mistake not the Hospital at Foochow, of which the Herald lately speaks so proudly of, at one time received some needed & timely aid.

Very truly Yours
Wallace Taylor.

Recd April 26

✓

Mr. Hutchins -

L.S.W. ✓

Mar 25th '80.

Osaka, Japan.

Rev. N. G. Clark.

Dear Sir, Right on the heels of being rebuked for sending so many orders, allow me if you please to put in the following request, viz. The second Part, (note, not second volume) of the "Medical History of the War" is now issued, it treats of alvine Fluxes, & is said to be a very valuable work. Since the first Part of this Medical History was sent to Dr. Berry, may I request you to please secure & send me Part second, for use in my work here, & greatly oblige

Your unworthy servant,

Wallace Taylor.

Mr Hutchins, ✓

Mrs. Mary W. Taylor 307
Rec'd Jan. 29, 1875.
Ackd March 10.

Dear Dr Clark.

As Mr Tay

is in the Banshu country now I should like to make an apology for that letter which caused you so much grief.

It is not like him to do anything in a hasty spirit but the strain of work here seems ratching. Our increased family my sensitiveness to lacquer poison and consequent delicate health make it harder for him. At that time too he had just returned from Sanda thro the rain after two days hard work, had hasty preparation o make for foreign service on the Sab. The next day I fear hat letter was not winged by prayer and I am sure the rebuke of the righteous will be received with love

I wish to thank you for your precious personal interest in our spiritual welfare. Mr Taylor seems happy in the work and as God by his Providence has led us here I am sure he will take care of our usefulness and His success

Yours Truly
Mary W. Taylor.

Rev. Wallace Taylor

Osaka. March 25, 1880

Recd April 26.

New London. Conn.
Dec 3rd 1872.

Dr. Clark:

Dear Sir.

Yours of Dec 2nd is just received - and I have thought best to write immediately to tell you of the hopes I have been cherishing for the past few days - On Saturday last there came to me like an inspiration the thought of a young lady whom I have known but little personally since we were school-girls together, but of whom I have known that she was highly accomplished, genial, and winning - loved by everybody who knew her - and active in every good work - I wrote her at me, telling her of my own plans, and asking if she would go with me. I am expecting an answer now by every mail. She is about 28, the daughter of a devoted Cong^{l} minister, and if my thoughts about the matter result in her deciding to go, I am not sure but it will be the best work of my life. I write thus prematurely, thinking it may possibly modify your plans, or hold them in suspense for a little -

Respectfully yours.
Eliza Talcott.

New London. Conn.
Dec. 19th 1892.

Rev. N. G. Clark:

Dear Sir:

Yours of the 15th was duly received - I think I shall be ready to leave for Japan in Feb. The allowance for outfit, I think I shall not need, thank you -

Respectfully Yours.
Eliza Talcott

Miss Dudley's papers I haven't received - Did you think best not to send them as you had proposed - E. T.

New London. Conn.
Dec. 13th 1872.

Dr. Clark:

Dear Sir -

I have just learned from the young lady of whom I wrote you that she does not feel called to leave her present work - teaching - for missionary work - I am disappointed - had hoped she would go. but God's plan is best, an I am sure He will guide us into it - I shall await further suggestions from yourself -

Respectfully Yours -
Eliza Talcott

Dr. Hepburn's letter was rec'd an read with interest -

New Haven. Conn.
Jany 21st 1873.

Dr. Clark:

Dear Sir:

Yours of Jany 11th is received with various papers enclosed, for all of which please accept acknowledgements.
I have attended to the matter of a passport.

You have said nothing about where we were to go. and to whom in Japan.

Yours truly -
Eliza Talcott

Address - New London.

312.

Mrs Talcott

Jan 27, 1893

Dr. Clark:

Dear Sir;

Yours of the 27th is this morning received with check enclosed for $30. and instructions as desired - for which thank you -

Yours truly -

Eliza Talcott.

New London. Conn.
Jan'y 28th 1893.

of the blessed Gospel to this dark land.

Very truly yours.

Eliza Talcott.

Kobe Japan. VI

April 12th. 1873.

Recd May 23.

Dr. N. G. Clark.

Dear Sir;

I am happy to write you from this "Land of the Rising Sun", and to tell you of the cordial welcome from the mission here. Tho' they were not advised of my coming except by casual mention in Miss Dudley's letter, until the arrival of the mail by our steamer, I was so warmly welcomed that it was not until after some days that I ascertained that I was not expected. We had a long voyage of 26 days to Yokohama - head winds all the way but without storm. - had consequently but a few hours for a call at Mr. Loomis' and Mrs. Pruyn's - enjoyed both calls very much. Mr. Greene and Mr. Davis met us on the morning of the 31st. as we anchored in the bay of Osaka, and we were very soon at home in Mr. Davis' family.

For the present Miss Dudley and myself have decided to remain together, leaving the work of the future to be decided when we are ready for it.

Our home here is delightful, with the mountains behind us, and the beautiful bay in front, and the other mission homes close by. They are all pleasant homes, the associations within them almost making one forget that we are not in a Christian land.

The theme of our prayer meeting this week was "Work for women". As I begin to see a little of the work to be done. I grow impatient to be ready for it. We have made a beginning at the language, so that it doesn't all seem so much alike as at first. We are very favorably situated for learning the language, and are quite hopeful about it. The most interesting hour in the day is that in which the servants gather with the rest of the family in the morning to read the Bible - others frequently coming in to join us - It gives me a new appreciation of the precious truths to read them with those to whom they come for the first time - and to see their look of surprise or approval as Mr. Davis explains the words of Christ.

Many of the girls, as we meet them in the streets, look very attractive, and I long to be able to talk with them - am very thankful to be here, and for the hope of being able to do something towards giving the light to among them all, and the determi-nation to be at peace, in spite of varying opinions is delightful to witness: and I am sure it is a valuable testimony to introduce.

Miss Dudley is well and desires to be remembered.

Very truly yours

Eliza Talcott.

VV

Arima - Japan -
June 16th 1873.

Rec'd Sept. 18
ack'd Oct. 16

Dr. N. G. Clark;

Dear Sir,

Your [illegible] of June
2nd has just arrived, and I
am glad to respond to some
[illegible] that had been a long time
separated. I could not have found
a more cordial welcome from all,
or a more pleasant home than
with Mr & Mrs. Davis. The fact is
they were the only family, the Greenes
excepted, and Mrs. Greene was
not in condition to accommodate an
extra member of the family without
injuring of the study just what

among them all. and the determi-nation to be at peace, in spite of varying opinions is delightful to witness. and I am sure it is a valuable testimony to introduce. Miss Dudley is well and desires to be remembered.

Very truly yours

Eliza Talcott.

Arima - Japan
June 16th 1873.

Rec'd Sept. 18
ack'd Oct. 16

Dr. N. G. Clark,

Dear Sir,

Yours of June 6th has just arrived, and I am glad to respond to some [illegible] that had been so long time expected. I could not have found a warm cordial welcome from all, nor a more pleasant home than with Mr & Mrs. Davis. The fact is they were the only family, the Greenes exception, and Mrs. Greene was sick, who could accommodate an extra member of the family without infringing upon the study, and that when and that where parlor, sitting-room, reception and nursery are all combined in one is hardly practicable for a permanent arrangement. When Mr. Davis found that Miss Dudley was coming, he immediately added two small rooms to his house, so that he could give up one room to Miss Dudley and myself without inconvenience - In the prospect of Mrs. Davis's arrival in the Autumn, and also of Mr Atkinson's family to be temporarily entertained by Mr & Mrs Davis, I have been invited to Mr. Greene's - where I shall go on our return from Arima the 1st of Sept. Our family are spending two months in the

- ~~inconvenience out of the reach of hot~~
~~weather, rain, mosquitoes & having no-~~
~~teachers with me as in Japan doing more~~
in the way of ~~studying than~~
~~in Kobe~~ I ~~have been~~ enjoying
the language very ~~much~~ and am
succeeding thus far better than I
had hoped. How precious these
Bible truths seem as we hear them
given for the first time to these
dark minds, and how I long to be
able to do something for the crowds
who come to visit us every day.
Mrs. Davis says she is much stronger
than when they came to Osaka last
year: and we are hoping this change
and Mr. Doane's coming will do
much for her. You will hear
doubtless from other members of the
mission. The spirit of harmony

Kobe. Japan. May 16th/74.

Dr. N. G. Clark:

Dear Sir,

A few lines
from you by the last mail were
very welcome. Knowing you were
kept fully informed of operations
here by other members of the mission
nd feeling that my connection with
th Woman's Board was closer than
ith the parent society, and that my
letters would be more needed there, not
say better appreciated, I had not
hought it best necessary to trouble
ou with communications recently.
I am glad, however, to improve
e opportunity of adding my testimony
the wonderful way in which the
ork is opening before us. God

Besides the regular preaching service, the Sabbath school, the prayer-meetings, an evening class for Bible study four evenings in the week, the daily morning prayers in three of our mission homes, where the life of Christ is studied, not carelessly read, our school for twenty four girls and women, besides these homes all about us are open to us, where the talks about the Bible are either tolerated or invited. And while our hearts and hands are so full here, the time seems to be at hand when some of our number may go into the interior. If we only had a corps of men, fully equipped to enter in and take possession in the name of the Master! Our native Christians are feeling their responsibility in the work and are anxious to scatter the seed, but feel deeply their need of training for their work - the more, that they can read the Bible only in a foreign language. Suzuki. Who has recently returned from a trip with Mr. Greene to Kioto and vicinity while crossing Lake Biwa distributed Mr. Davis' tracts to about fifty passengers, as they sat on deck, and then entering into conversation with some of them, was invited to stand in an elevated place on the deck and talk to them all about the new way. He consented, talking for over two hours - and telling of it afterwards he said "There were some scholars among them, and on any other subject I could never have talked at all, but my heart was full, and I just told them of my own thoughts and experience - I am sure God helped me." In fact the young men are meeting with so much success that we feel that nothing but the grace of God can keep them humble in the midst of it. Of the four women who have united with the church, one, Jeinorki's widow is failing somewhat in mind. Of the other three one is teaching a class of little ones in the S. School, adapting her language to their understanding as no foreigner can do. Another has brot her husband into the church and is ready for work anywhere, while still another, the deacon's mother has gone with Miss Dudley and her teacher to Sanda for a week or two to try to reach the women there. Mr Davis' efforts there have affected the men only, and we are hoping much from this effort to teach the women. The church membership will soon double itself here in Kobe, and we only hope all as they come in will be as earnest workers as are the eleven now enrolled. Of the girls in school I have much hope that

several of them are Christians — I know
they are praying in their homes.
Eight came each Saturday afternoon
in response to my invitation to read
over the lesson for the morrow's sermon
that they might the better understand
it. They are so unused to listening.
Thinking of the future of our school,
Lord's faithfulness in the past helps me
to rest in the promise "My grace shall
supply all your need."
We hope soon to be able to open a
boarding school, for which we feel
that we shall need more help. We ought
to have educated, well trained teachers,
that our girls may receive not only re-
ligious but secular training that shall
fit them to be teachers and leaders of
others. Application has already been
made to Mr. Adams, and to the Board
that she may come out as housekeeper
to our family. From what Mr & Mrs

Irene say of her we feel that she might be a great help to us, as well as find a wide field of direct missionary work. It is a great privilege to be here, and able to tell something of Christ, and to hear the frequent response of surprise and gratitude. A little while ago, after telling something of Jesus to a mother who did not dare to go to hear the public preaching service, I gave her some picture cards of the Life of Christ, and suggested that she could tell her own children about Jesus better than any body else. To-day, calling, I found the her mother come from 50 miles away for a visit. Entering into conversation with her, I found the daughter had showed her the cards, and told her all she herself knew about Jesus, and she was eager for more. I could only tell her in broken words, but prayed God to arm even those fragments of truth with power.

We hail with delight the tidings

Miss Eliza Talcott.

that come from many of the unusual presence of God's Spirit in the churches. We are sure that new voices are mingling in the prayers that go up for us in these parts of the Earth. May many hearts be inspired to give not only their prayers and money, but themselves or their dear ones to the work in heathen lands.

We often say how pleasant it would be to see your face here and listen to words of counsel and encouragement from you, and hope the time is not far distant when the wish may be accomplished.

Sincerely yours in Christ.
Eliza Talcott

Miss Eliza Talcott.

Kobe, May 16, 1874.

Recd. June 27.

ack July 22d

N

hath been

presence of

the an

[illegible]

we in State

meeting

they then

Committee

[illegible]

the effect

mind is

better

[illegible]

of the

[illegible]

ught, - and

told her all

and the

ly till her

ted the

t with power

the ending.

truth and abundant opportunity for such sort of work). Perhaps, as you suggest, Miss Julia Gulick may be able to come in and help us - but for the present with her study and the care of her parents she has no time for it. // I do not intend to neglect the interests of the school, but could find full employment, and much more than that, for all my time, without going into school at all. Sometimes, indeed, the hopefulness of the work among the women in their homes makes me feel almost dissatisfied with school work, until I take a wider view, and realize how much the future of our work depends on the girls. ¶ I want now to go with Dr. & Mrs. Berry on a dispensation tour to Banshu, and am not sure but I shall try to do it, leaving my school work for a week with Mrs. Gulick, if she will try to take it.

no break

can know. That his life may be proportionately guided is all we can ask for him.

no 3

Miss Eliza Talcott
Kobe, Dec. 1, 1874.
Rec'd Jan. 1875.
Ans'd March 10

My heart yearns after the poor women whom I met there in Kofu and whose entreaties that I would come again were not all forms of politeness. I think. The face and words of one poor woman haunt me as she came to me after the usual morning service saying, "If we must not worship the Sun, what then shall we worship?" She had heard but a part of the talk and had failed to grasp the idea of a Saviour. It is not at all a difficult thing to win the confidence of these people, and if the joy of the work of trying to win their hearts to Christ, surely the half is ~~never~~ told!

By the way why did you discourage Mrs. Berry's friend. Miss Hammond of Bath, from coming. Both Dr. & Mrs. Berry are sure she would be a successful worker, and are much disappointed that she di

1, 1874.

Rec'd Jan. 1875.

Ack^d March 10

More ladies wanted

does not come. – Mrs. Berry is very anxious to have someone associated with her, and if she was at liberty to take advantage of being in a physician's house – there is abundant opportunity for work in connection with the native physicians and patients. I hope our mission are learning some lessons in regard to taking care of themselves. The nervous strain is greater than one realizes until he gives way under it. Mr. Learned has been occupying the prophet's chamber in our house for a few weeks past, said room having for its chief recommendation the fact that it was too small (8 by 10) to stay in – He went back to Osaka on Sat. hoping to be able to do a little work. While he was with us we started a Sat. morning tramping excursion to the mts., and tho we all begrudge the time, we mean to persevere some of us, in the walking. We are impatiently awaiting the new

Japan Dec.

Dear Dr. Clark

Thanks for the little pictures addressed to Miss Dudley and myself which arrived in Sept. in the box from Boston. They shall find an honorable place in our Home that is to be, and for the present in our parlor are a pleasant reminder of the thoughtful care that is following us in plans for our help and comfort.

We are waiting permission to build our girls ~~school~~ Home, quite certain that you will think best to grant our earnest request. In regard to the care of the house, Miss Dudley has concluded that she would rather take it than not, resigning her teaching to some one else. She will find

comers, who will be with us in a few days. O that the power of God might rest upon us all — and His name be abundantly glorified here. —

Yours Truly,
Eliza Talcott

We are ~~hoping~~ much from missionaries even respecting their trials will be greater than we while the murmuring of the stream in the gorge below us is constant music in our ears. "Our lines have truly fallen in pleasant places."

Of the expressed wish by some Sanda people that a church should be organized in Sanda you have doubtless heard. Miss Dudley has just gone over there to talk with the women. I have only been here in Arima two days, but have already had one opportunity of telling of Jesus to one young man who heard it for the first time. He listened with evident interest and surprise, and left promising to come again and bring his friends with him. Dr. Berry was quite tired out when he came up here two weeks since, but is resting, and already much recruited. We are a mile from the Davis'. Mr. Davis is resting vigorously as usual. Mrs. Doane a little improved since coming up here.

Yours truly —

Eliza Talcott.

It seemed advisable to suspend the Girls School until the 1st of Sept. having but one service on the Sabbath. The native as well as foreign christians were feeling the imperative need of rest. We hope to commence work in the Fall with renewed vigor. Having a daily Bible service in the chapel as well as in the mission houses. My S. School class had just commenced reading Matt. consecutively with much interest — ten women coming the last Sabbath before vacation. I left the work with ~~[illegible]~~ those to [illegible] rather reluctantly; but I find rest here. We have come to a beautiful place — a temple which about 300 years since was fitted up for the residence of the Emperor when he came to China to enjoy the hunt. It is now deserted as a place of worship, but the place bears marks of its former grandeur. Forests of pine and groves of maple delight the eye.

Kobe. Japan.
Aug 7th 1874.

Rec'd Sep. 14.

Dr. N. G. Clark: ans. Sept 16.

Dear Sir:

Your last letter to our Mission - I have not the date - notified us of the expressed policy of the Board not to send out Matrons for Boarding Schools. It is evident that our unfortunate use of the word Matron led to a misunderstanding on your part of our wishes in the matter. And I presume other members of the Mission have already written you with reference to the misapprehension.

Miss Dudley and I both felt and were sustained by the Mission in the opinion that we needed another associate in our work if we undertook

Miss Eliza Talcott

Kobe, Japan.
Aug 17th 1874.

Rec'd Sep. 14

Dr. N. G. Clark;

Dear Sir:

Your kind
letter came duly [illegible] and I thank the
facts satisfied me of the especial
kindness of the Board and of friends at
Northampton for our Boarding School.

It is needless to say we most heartily
approve of the recent action and only a
misunderstanding on your part of
our desires in the matter, and I
presume that the members of the mission
have already written you all explanations
in the
misapprehension.

Miss Dudley and I both felt we
were encouraged by the success in the
[illegible] that we needed another asso-
ciate in our work of [illegible]

the constant care of girls which a boarding school implies — and then especially in view of the work of Bible reading with women not connected with the school which we have been able to undertake and should be sorry to give up. We have both been very thankful for homes afforded us in mission families, and the arrangement entire freedom from household cares which has made it possible to give our whole time and strength to studying and teaching. It was that we might continue to work much as we had done free to some extent from the distracting thoughts of "What shall we eat" &c that we felt like looking for an associate who should have a talent — which every woman has not — for housekeeping — that our home might be what the other mission homes are in neatness and happy ordering, at once an attraction and a lesson to

would take $3, but what he

our Japanese friends. It would be just as truly missionary work as ours, and "our wife" would doubtless find much opportunity for direct teaching. We shall still hope that our Master will send us through you just the helper we need. It is not someone to superintend the girls that we want other than to join with us in that work. We all feel that they should live in their own simple style, as adopting foreign customs of living would separate them too far from their own friends. It will be quite practicable we hope and think to find some trusty Japanese woman to superintend their food & clothing as far as may be necessary. For ourselves, if we had the purses of some foreigners here, we might do as they do, leaving the providing and preparing of food entirely to servants, but here as at home,

the strictest economy in household expenditure requires the personal care of the housekeeper, the consequent contact with servants affording constant opportunity for training them by example as well as by precept to patience, promptness, honesty, and all the Gospel virtues. But it is clear at least to my mind, that for *one* person it must prove a diversion of the mind from teaching in our school.

At the same time both Miss Dudley and myself would gladly pledge our sympathy and cooperation, as we should all be but members of one family dividing the duties & responsibilities of our work so as to make ourselves most useful. It is a glorious work - and tho the daily progress may not be written, the unmistakable signs of progress are most encouraging.

The excessive heat of this month made

3.

it seemed advisable to suspend the girls school until the 1st of Sept. having but one service on the Sabbath. The native as well as foreign Christians were feeling the imperative need of rest. We hope to commence work in the Fall with renewed vigor, having a daily Bible service in the chapel as well as in the mission house. My S. school class had just commenced reading Matt. consecutively with much interest - ten women coming the last Sabbath before vacation.

I left the work in [illegible] where we came to [illegible] rather reluctantly, but I find rest here. We have come to a beautiful place - a temple once fitted about 3 or 4 years since up for the residence of the Patriarch when he came to Urumia, to enjoy the [illegible]. It is now dedicated as a place of worship, and the plain bare walls of [illegible] [illegible]. Inside of [illegible] and groves of maple delight the eye.

317

3

While the murmuring of the stream in the gorge below us is constant music in our ears. "Our lines have truly fallen in pleasant places."

Of the expressed wish by some Sanda people that a church should be organized in Sanda you have doubtless heard. Miss Dudley has just gone over there to talk with the women. I have only been here in Arima two days but have already had one opportunity of telling of Jesus to one young man who heard it for the first time. He listened with evident interest and surprise, and left promising to come again and bring some friends with him. Dr. Berry was quite tired out when he came up here two weeks since, but is resting, and already much recruited. We are a mile from the Davis'. Mr. Davis is writing vigorously as usual. Mrs. Doane a little improved since coming up here.

Yours truly

Eliza Talcott.

Kobe, Dec.

Recd. May

Yes

0, 1874

11. '75

Kobe. Japan. Dec. 5. 1874.

One day last week, a man 22 yrs. of age, dressed finely, in foreign clothes, came here, inquiring for Dr. Berry. He said he had heard of him as a teacher of the Jesus religion, and wanted to be taught. At first ~~Dr.~~ the doctor thought he wanted to study medicine, but it soon became evident that it was not so. He was from Nagoya, about 100 miles from Kobe, between here and Yokohama, not an open port but a port of considerable importance. He had been four years in the government employ, at Yedo, where he had

hea
wi
Ore
~~pa~~
an
the
Gor
He
the
whi
ab
to
ers
Th
be
sti
lit
hi
tho
~~tha~~
ue
mo
wo

ard of the Jesus religion,
ithout ~~hearing~~ learning what it was.
n his way home, he ~~was~~ went
~~ssing~~ through Osaka,
d passing the chapel
ere, stepped in and heard Dr.
rdon tell the story of Jesus.
asked a Japanese, not one of
e professing Christians, ~~there~~,
here he could learn more
bout this religion, and was
old that, in Kobe, both foreign-
s and Japanese taught it.
he informant appeared to
e ignorant of the facilities for
tudying it in Osaka. ¶ After a
ttle talk with the man, ~~Dr.~~ the doctor told
im he was in want of a teacher,
ough not able to study much, and
~~at he~~ would give him what we
sually paid our teachers, $6 a
nth. The young man said he
uld take $3; but what he

w
"th
as
to
of
wo
is
a i
in
for
go
ha
sh
to a
¶ "I con
with
day
that
seen

most wanted was to learn about
he way. It was wonderful, and
s soon as possible he wanted
go and tell his countrymen
l it. He *knew* many there
ould *gladly* receive it. So he
here mornings, ostensibly as
teacher, but really drinking
Bible truth in whatever
rm he can get it. Dr., Berry being
ne, Mrs. Berry and I
ave him to ourselves, and I
hould enjoy having nothing
do but to talk with him.
mmenced reading Matthew
th him, in course, the other
, but one thing suggests another
t he wants to know, until it
ms as if he couldn't contain

himself. I told you of a similar case of an older man in my last letter, but this is more wonderful than that. There is a freshness and brilliancy I haven't met with any where before, and an implicit, almost instinctive faith in the leadings of God's Spirit, which seems to be one of the first truths to be learned. To-day he was planning to send books to his parents in Nagoya, and how to write them of his wonderful discovery. He is perfectly irrepressible, has temporary lodgings with a woman who curiously inquired what was his business here; Whereupon he told her he came to learn about Jesus, and then ~~he~~ proceeded to tell her what he had himself heard, and she listened with astonishment.

"Yesterday he met a man who asked him the ~~same~~ question, and, on being ~~told~~ answered, said he had heard that this religion was a very good thing for this life, and he too had been wanting to study it but he was busy daytimes and didn't know how to learn about it. Kanda San, the Nagoya man, told him of the evening meetings, of which there are three now, weekly — one Monday evening ~~[illegible]~~ for inquirers at Mr. Davis', intended to reach such cases; one Tuesday evening in the chapel, which none of the foreigners attend — a prayer-meeting; and the regular church prayer meeting on Friday evening, at Mr. Atkinson's.

n. P. He told him all he had himself heard, he said, and promised to tell him as fast as he learned. ¶ "One of the first days he was here, he asked, eagerly,— "If I pray, morning, noon and night, and just before I take my meals, is that enough?" The first day he was here, he stopped to dinner with us, & Dr. Berry asked the blessing in Japanese, since which he has always done so before eating. But at his stopping place, just as he began to ask the blessing ~~pray~~, the waiting woman came in, making quite a noise opening and shutting the door, and he wanted to know if under such circumstances it would do as well to ask the blessing a few moments earlier, before the food was brought in, or if he must have it before

his eyes while he prayed. He readily grasped the spirituality of religion, as the idea came out in answer to these questions.

"He has been in pretty close relations with the government, and says he ~~knows~~ is sure that there is not the slightest occasion to fear persecution,—that the government would now endorse Christianity if it dared, [illegible] but the lower classes are so much attached to their own religions, that ~~the~~ government is afraid of exciting a disturbance by openly endorsing the Christian religion. Our young native Christians are usually a little suspicious of the first professions of interest

in others, and always think we missionaries are ~~a little~~ somewhat over credulous; but they are not incredulous in this case; there is no room for incredulity."

Kobe. Japan. August 4th. 1875.

Dear Dr. Clark:

I was tempted to write these few words of congratulatory welcome back to Boston on ordinary note-paper as to my other friends, but finally concluded to make amends for past offences, by using the large paper for this unofficial letter. It is good to hear thro' Mr. Ward that you are back in your place in the Missy Rooms, and I hope the return to work will not interrupt or retard the complete restoration to health. I am glad you met my sister in Florida. It was pleasant to hear of you through her. Thanks for your kindly sympathy in our pecuniary straits. It was through no failure of the mission to accede to anything Miss Dudley & I asked, but simply to a failure on the part of anybody in the Mission to foresee the necessary expenditure.

We have received the most considerate kindness from the whole mission. Mr. Atkinson has been chairman of our building Committee, and has relieved us very much in what was to him as well as to us new work. I hope the experience will not be lost upon any of us. We have bright hopes for the school, but must deny ourselves more than ever the pleasure of general work among the women, unless some one comes out qualified to take the school off our hands and thus leave us

Mr. Neesima is in Kioto, tolerably well for him I think and enthusiastically working for the establishment there of the training-school. He is a very enjoyable as well as useful addition to our Mission Circle. Excuse the length of my "note" - I know you have more letters than you have time or strength to read.

Yours truly.
Eliza Talcott.

Dr. N. G. Clark.

Kobe, Aug. 4. 1875.
Rec'd Sep. 15.
Ans. Oct. 20

VV

Kobe. Oct. 18th 1876.

Dear Dr. Clark:

It is a long time since you have acknowledged any letters from me, and if I do not commence this with an apology for remissness, perhaps you'll attribute the failure to the remissness of the mails. So I won't stop to think how long I have been holding an unanswered letter from you, and planning to attend to it by the next mail. I did partly attend to your wishes, however, in sending you a photograph of our home, which I suspect did not reach you. I send by this mail another, and one for Mrs. Scudder, which will you be kind enough to hand to her. From others I know you have heard quite particularly about our house and school. We find it quite comfortable and convenient, but feel sure no one would accuse us of extravagance in plan or finish. The foundations should have been higher, but as most of the sleeping rooms are in the second story, that is not a matter of so much regret as it might be. I presume our rooms look small and low to China missies. and to other foreigners out here, but we think them all that is necessary.

Our house is already too small, and I am thinking whether we ought not to build a school house with dormitories above. We have now twenty-two pupils in the house, and about the same number of day-scholars. I have refused several Kobe girls, because two more were certainly coming, and probably still others, from out of town. We have a teacher for Japanese & Eng Chinese, who also teaches Arithmetic. I have a Bible class of the whole school the first hour in the morning to which, in which we are joined by any who choose to come in - this morning, as frequently, ten adults being present - one of them the Grandfather of one of our pupils - a Christian, I think but not baptized. This is one of the pleasantest features of my work. The rest of the morning I give up to the Japanese teacher, teaching English, Arith. Geog. and singing in the afternoon.

All of our day-scholars pay 75 cts. per month, and of our twenty-two boarders, ten pay the full charge $2.00 per month. Three assist some in teaching and four pay their way by working out of school-hours in Mr. Gulick's family, coming home to meals and for the evening & night. The rest of the girls take the whole care of the house - set their own tables &c. It is a busy and I think a happy household.

Only five of our girls are baptized, but I am just as sure that several of the others are christians.

I enjoy the school work very much, but sometimes think I should be glad to have somebody fresher from school to take charge of the studies. I am hoping that a friend now in Vassar, who wants to come, will be just the person we want when she is ready for the work. Miss Barrows came to us most providentially. An injury to my knee which forbade my taking exercise enough to go on with my usual work through the Spring and early Summer without feeling the strain, sent me off to the mountains of Arima in midsummer, and then Miss Dudley gave out with a congestion of the lungs, so that Miss Barrows was left with sole charge of what girls remained through the vacation. Miss Dudley has not quite recovered yet and still remains on the Mt. Hiezan in Kioto, tho' we hope she will come back soon quite fresh for work. We have quite a strong force of single women, and ought to do something for Japan. You asked about our opportunities for work-such is the Japanese reverence for learning, that they regard us foreign teachers with the greatest re-spect, far more than the other ladies of the mission. With both men and women I think we have quite as much influence as the other missionaries, and especially does it take a woman to reach the women.

Here in Kobe, we have the most perfect sympathy and kindest consideration of all the members of the station. While at home in America, I should not have thought such an assurance as the above necessary, but I have learned that miss^{ies} are but mortals.

One of our older girls, a christian already married when she came here, left us last winter to join her heathen husband and to try to win him to Christ. She is away from all christian influences, but she knows where to find comfort and strength. Another, also, a christian, called home by the death of her sister, is not allowed, tho' living in Osaka, to attend any religious meetings. Another girl whom we found in Himeji came back from her summer vacation engaged to marry a young man not a christian, a teacher in the English govt school in Osaka. It needed ~~by~~ but a word of remonstrance to waken her conscience, and to help her to decide that she must seek to be released from the engagement at any cost. She met with much opposition from her parents, and at first the young man was indignant. But he finally accepted the alternative she offered him of marriage if he became a christian, and agreed to secretly examine the Bible. He went to Dr. Gordon for help, and our prayers were speedily answered. He became a humble christian. In a ext letter written a few days since thanking me for advising him to look into Christianity, he says. "I knew nothing about Christianity but the more I saw the girl was a christian, the more I loved her." It is not usual for betrothed persons to see each other as much as they have done, but he was sensible enough to want to choose his wife himself, as he had learned that foreigners did. They will be married next month, the 6th, in our house, and we hope their home will be a centre of light in a dark place. The recent trial of her faith has been blessed not to her alone, and we hope to save all of our young christians from marrying heathen men or women.

The young man has been unwearied in his efforts to secure Capt. Janes' services in the school in which he is teaching, and probably for the present Capt. Janes will go there. They need his help in

Osaka quite as much as anywhere. Capt. Janes and family arrived last evening in Kobe.

By the same steamer came Miss Porter, who is our guest for the day. She is looking better than we feared, but evidently needs rest. She is very hopeful of a speedy return to China.

I send by this mail photographs of our home.

Perhaps you will recognize Mr. Atkinson standing upon the terrace just at the side of our front entrance. At his right is our parlor and just over it my room. At my right, sits Mrs. Berry.

At the other end of the house on the upper verandah are Mr. & Mrs. Learned with Maida San, who was their teacher. Just below and in front of the school-rooms is Miss Gulick. ~~About~~ In front of about the centre of the house is Mrs. Atkinson sitting and Miss Dudley stands behind her chair in front of her own room. The girls' dining adjoins Miss D's room and their rooms eleven in all, accommodating two or three girls each are in the centre front and in the rear ~~some~~ of the sides - all up stairs. Two or three other pictures may be of interest. One represents the costumes of the laboring classes - when they have any. The man in the jinrikisha is evidently an official.

One picture is a Kioto temple and one the great bell at the Daibutsu in Kioto. The man by the bell has taken off his hat and it lies beside him the under side exposed to view. The buildings are temple buildings.

I have written at intervals a desultory letter – but it wasn't intended for a mission or even station report. Miss Starkweather is very happy in her prospects for work in Kioto – Miss Gouldy very much better than last year and able to do some work outside of her school. I think. About the 1st of Nov. Miss Wheeler and Miss Stevens with Miss Gouldy mean to get into their new home – and will have added facilities for work, as they are able. The months and years of waiting before stepping into work are peculiarly trying here in Japan where the changes are so rapid. We think all who don't go home worn out within the first five ~~months~~ years will be monuments of love protecting and restraining grace –

Our school work is peculiarly wearing in that we must keep pace with the constantly advancing public schools or we shall lose our reputation and influence. But our scholars all feel, as we do most deeply that our great object is to bring them to Christ, and to help them to become teachers of others.

You will hear from others of our out-station work. Women are needed there; but we have few native women helpers as yet fitted to go alone; and we cannot go much. We hope to organize a church in Akashi within this mission year - and I am waiting anxiously for the time when I can bear so long a jinrikisha ride, to go down and help the women there. Miss Dudley's class of women in Hiogo are waiting expectantly for her return to them. We think these two churches at least are model churches pretty nearly.

In the service of the Master,
Very truly yours.
Eliza Talcott.

Kobe. Oct. 18, 1876.
Rec'd Dec. 1.

Kobe. Japan. Feb. 6th 1877.

My Dear Dr. Clark:

Yours of Dec. 2nd reached me by the last mail, Jany 28th. Your questions in regard to finances of our school I will try to answer, for I do not wonder that you are surprised at the asking of an appropriation of $300. for a school which promised to be so nearly self-supporting. What we know about such things, we are apt to think others must know intuitively, and again, nobody in the mission outside of the school seems to feel personally responsible for our doings - which will account for no explanation from the Secretary of the Mission.

The facts are that last year our house was new, and newly-furnished with all our little family needed from the building-fund. Then, for half the school year, we had no Japanese teacher, and the other half paid only $7.00 per month. This year, with the increase of pupils, our needs increased - new materials, and things not anticipated in building must be supplied. Provision for ventilation proved insufficient, &c. - Then we found it necessary to dismiss the Shinto woman, who, in spite of her promises to the contrary, would express her prejudices against Christianity, and employ a Christian man, to

we pay $10. per month (with $2.00 more from private funds)
To one of the girls who assists, we pay $1.00 a month and board. Since the opening of the school-year, we have paid for teachers' salaries $65. — for repairs, &c. $25.05 — for fire-wood $34.48 — for kerosene per month $2.50. — wages of one servant per month $5.00 — besides numerous little items and the provision bills.

It was a little premature I think, the vote of the mission last summer to reduce the terms of admission from $3.00 per month to $2.25, tho' I acquiesced in it at the time. Further we at the school thought the vote was to reduce to $2.00. and after having so advertised it, thought not best to change it this year. We have now 28 pupils, of whom 22 are paying pupils, 14 supported by their parents — 2 are Mr. John Gulick's Chinese children, and with six others supported by individuals in the mission — they with the remaining six partly paying their way by working out of school or by teaching. We have taken in board & tuition fees since the opening of the Fall term $212. have drawn on the treasury for $130 extra for running expenses. As the days grow longer and warmer, expenses will be lightened somewhat, but we cannot be said to be self-supporting yet, tho' we are trying to manage economically. Our house is full, and we have refused three boarding pupils from abroad and six from Kobe. We don't want over 36 or 40 pupils in the family - I don't think we could reach each one with just the personal influence we want to if there were more, tho' I may come to think differently.

But aside from deficiency of sleeping apartments our school rooms are small, and we need at least one more room for teachers. So we are thinking we must build a school-house, using the present rooms for teacher's room and to accommodate a few more girls. The matter has not yet come before the mission, tho' we have talked of it a little - There will perhaps be a difference of opinion in the mission as to the funds to be used for such a purpose - I am inclined to think that while so much money is needed by the native churches to send preachers abroad, we shall have to build our own house.

Of the fruits of our work here, it is not easy to write. We see them in the growing intelligence of the girls - the increasing interest in the study of the Bible, and the evident opening of hearts to receive the Savior. One of our girls was married, last Dec. to a teacher in the English School in Osaka -- a christian through her influence, a strange thing in this country, and won mainly, it appears, through her fidelity to ~~her~~ principle in refusing to marry him while he was not yet a Christian. For her sake he began to examine Christianity secretly, but soon became an openly-avowed Christian - is an earnest worker, tho' he says his wife's faith is stronger than his own. He and Sawayama, the newly ordained pastor of the 2nd Church in Osaka are on the most intimate terms of friendship, and by his suggestion and assistance, arrangements are about completed for his wife's sister, another of our girls to become Sawayama San's wife. Another girl we have just taken in because she is the bride-elect of one of the young men who gives his life to preaching the gospel. Miss Barrows is getting on nicely with the language and will be a valuable worker. Miss Dudley has deserted us for a few months, but is back in Kobe, and will soon venture back to her place here. She wants her time for outside work, however, and Miss Barrows is not a teacher - We do want somebody who can take the charge of this school - some one who could take the position of Principal of such a school at home - I am not anxious to shirk the school-work, but will help all I can. I appreciate all you say about the difficulty of sending out persons to work with those already on the field. We hope, however, that more unmarried women will be sent to Kobe very soon, and that among them will be one who will be willing to forego the pleasure of working among the women exclusively for the sake of training girls who shall be more efficient workers. Miss Starkweather is doing nicely as you will hear from others. They have sent you a loud call for help, and she will be able to help them to work whenever they arrive. If you were here, I think you would quite agree with us all in thinking that none of us from Osaka or Kobe should go to Kioto at present.

Very truly Yours.-

Eliza Talcott.

through her influence, a strange thing in this country, and won mainly, it appears, through her fidelity to her principle in refusing to marry him while he was not yet a Christian. For her sake he began to examine Christianity secretly, but soon became an openly-avowed Christian - is an earnest worker, tho' he says his wife's faith is stronger than his own. He and Sawayama, the newly ordained pastor of the 2nd Church in Osaka are on the most intimate terms of friendship, and by his suggestion and assistance, arrangements are about completed for his wife's sister, another of our girls to become Sawayama San's wife. Another girl we have just taken in because she is the bride-elect of one of the young men who gives his life to preaching the gospel. Miss Barrows is getting on nicely with the language and will be a valuable worker. Miss Dudley has deserted us for a few months, but is back in Kobe, and will soon venture back to her place here. She wants her time for outside work, however, and Miss Barrows is not a teacher - We do want somebody who can take the charge of this school - some one who could take the position of Principal of such a school at home - I am not anxious to shirk the school-work, but will help all I can. I appreciate all you say about the difficulty of sending out persons to work with those already on the field. We hope, however, that more unmarried women will be sent to Kobe very soon, and that among them will be one who will be willing to forego the pleasure of working among the women exclusively for the sake of training girls who shall be more efficient workers. Miss Starkweather is doing nicely as you will hear from others. They have sent you a loud call for help, and she will be able to help them to work whenever they arrive. If you were here, I think you would quite agree with us all in thinking that none of us from Osaka or Kobe should go to Kioto at present.

Very truly yours.

Eliza Talcott.

Kobe, Feb. 6, 1877.

Rec'd March 8.

No word from Mrs. Coffing–

Excuse delay in sending this. C

Hiyeizan. Aug. 7th. 1877.

Dear Dr. Clark;

When the request for funds to enlarge our school-accommodations went on to you signed by the entire mission, I did not deem it necessary to write in regard to it. Our school had from time to time been reported to you - you knew that it had gradually increased beyond our present accommodations. and we looked ~~for~~ for your ready support in our plan for enlarging, especially as we had secured about $800 from the Japanese.

But for some reason our application is unanswered, and I write at this late hour, still hoping that my letter will find the appropriation already made when this reaches your hand.

It is not only that we want to take more pupils into our school, tho we think we can take 15 more without increasing the number of classes, or proportionally increasing the care of the pupils otherwise.

But in our desire to build economically before, we have given ourselves no adequate guest-room—

one of us always cheerfully vacating her room for guests, tho' we sometimes find such an arrangement quite inconvenient. Then, we have asked for at least two more ladies for Kobe, and want to arrange as speedily as possible a pleasant home for them with us.

Our plan for a new building includes a larger school-room with recitation-rooms below - two teachers and dormitory accommodations for 15 pupils above. This will give us our present school-rooms for a guest room and a larger girls-dining-room.

I know it is the unanimous opinion of the Mission that we need this additional room very much for our own comfort, and increased efficiency, tho' one or two of the brethren would ask for no more foreign money for anything except missy salaries. Most of us feel however that while we must encourage Home Missy efforts on the part of our native churches, enlisting their sympathies in every good work, Japan cannot afford to wait for her own children to lay these foundations of Christian institutions, while the seeds of Infidelity are being scattered everywhere.

Our school work some of it, like school work everywhere would be drudgery, if it were not work for the Master, and we cannot expect to see marvelous results immediately. Some of the first members of the school, and those farthest advanced in English had had little mental discipline in the way of study before coming to us, so that their main energies must be given to study of their own language, and their progress in English has not been rapid. Others coming later are advancing more rapidly, and on the whole we are pleased with the progress they have made. But while we desire to help to elevate the standard of mental education for women in Japan, our greatest hope is that these dear girls will become earnest, intelligent, self-denying Christians. Six of them have this year professed their faith in Jesus, making ten now out of the twenty-eight. Closely associated together as the pupils are the daily conduct of the Christians is pretty closely watched, and we feel that they generally bear the test pretty well. One girl living in Kobe, a member of the school from its beginning, after having for months prevented by her parents from receiving baptism, finally won her Father, Mother, and Grandmother to Jesus, and with them was admitted to the church last Jany.

One dear girl under heavy affliction through opposition from home friends, had gone to her room, where I found her weeping and refusing to get up or to be comforted. We were reading Hebrews at morning prayers, had not yet reached the 12th chap. I opened the book and pointed her to the 6th verse, and afterwards the 11th & 12th. She read them attentively, and then looking up, said - "Then I can't lie here, can I!" "No, not if you are a Christian" I said, and soon left her - Not long after, I saw her about her accustomed tasks. She was when she came to us the most selfish and self-willed girl in the house. So we see, here and there, the triumphs of grace, and rejoice in the part the Master gives us. I am spending the summer or six weeks of it with the Learneds on Hiyeizan. The Davis' tent is near us, and we have daily walks, talks and reading together. Two vacant tents, one on each side Miss Starkweather's, wait for the occupants who will not come this summer, we surmise. We are glad for the ladies that they are not to come into the summer heat, tho' delays are dangerous, if we may judge from Miss Dyer's experience. Miss Dudley & Miss Barrows are summering in Arima. The former has had a severe trial the past year, but is

now, and hoping this Fall to
work again. tho' she will not try
with school again. Miss Barrows
tting hold of the language finely,
is enjoying entering into the
k. With our weakened forces, I
not been able to go out of town to
k at all. I do enjoy the work
ng the women, but if I can help
raise up workers for them among
girls, I am content.
Some of the women of Kobe are be-
ning to work in Kobe not only, but
the towns about, a little. So it is
sier to leave this summer than
r before. Cheering reports
e in from time to time from the
ining school students who have
out to preach during vacation.
letter rec'd this morning from

ne in Shikoku reports hearty cooperation, and interested listeners -

This young man was a member of the Kobe church, and a medical pupil of Dr. Berry until Dr. B's decision to return to America added this one motive to others we had already urged to his devoting himself exclusively to preaching. He entered the Training school in the Spring, thus depriving Kobe of one of our best workers. I must apologize for this long letter, when so many have gone so recently from us to you, who will give you fuller information than letters can do. My large paper too gave out, so I have finished on this small sheet. How we have rejoiced in God's wonderful work in Boston & vicinity. Surely now the men & women and the means to send this blessed gospel through the Earth will not be withheld.

Very truly yours
E. Talcott

"(I.) As to the annual financial estimate upon which the Board should base their expenditures.

"On this point the Committee are agreed that any less estimate than that of the current year, would e insufficient, both as regards economy and efficiency. Enterprises are inaugurated and under way, the bandonment of which would be a virtual waste of whatever has been already expended. Men are in the ield, who must be brought home, perhaps at the very time when their preliminary training is completed. Schools must be discontinued, just when they have struggled through the difficulties incident to their establishment, and have come into successful operation. Churches beginning to live, must be left to die. The whole machinery of operation will be greatly disarranged by a retrograde movement towards a lesser scale of expenditures. In the judgment of the Committee, there is no such exigency as to demand this disastrous extravagance in the name of economy.

"(II.) As to the second point, the existing deficit in the treasury, and the method of meeting it, the Committee would suggest that the Pastors of the State be urged to make an immediate and earnest presentation of the facts to their several congregations, and that, as speedily as may be, our churches take up a special collection to relieve the Board of its difficulties, and that while large gifts from the wealthy are welcomed, those who can give but little, be urged not to withhold that little, that all our membership may have a part in the work.

"It is further recommended that, if in the judgment of the Executive Committee of the Board it shall seem expedient, the Secretaries be requested to send this action of the Association in circular to the several Pastors and Churches in the State, to endorse and give impetus to this call for a special collection."

In submitting this Report to your consideration, permit me to say that we do not by any means forget the objections which are urged against special appeals; and certainly, during the last ten years, we have striven hard to avoid them. It seems to us, however, that there is something much more undesirable than such appeals, and that is a heavy balance against the treasury of the Board; for this will of necessity inflict upon the missions disappointments, discouragements, and manifold injuries, the very thought of which is unspeakably saddening and depressing. And may we not, on the other hand, assume that our churches, by meeting the exigency with true Christian manliness, will be largely profited? He who has said, "It is more blessed to give than to receive," can reward them a hundred fold.

Very Respectfully and Fraternally Yours,

S. B. TREAT, Home Secretary.

Hiyujan, Aug. 7. 1877.
Rec'd Sep. 24.

Mch 29
Miss E. T. Talcott.
May 2. 1878
A " 4 " 6 Dwgs.

Mr. Hutchins:

Kobe. March 29th 1878.

My Dear Mr. Ward:

Thanks for the information in regard to Organs and for the response to our request for an instrument for our School.

As the Smith's Organs are the cheapest, my friend Mr. Kodera desires to order from them the instrument they offer for $57- Some of the Organs sent to our Mission have suffered seriously from having been insecurely packed. Please inform Mr. Smith of this. and request that special

Mch 29

can be taken for its safety -

On account of expense, Please send without the tin lining -

I am anxious that the instrument should give perfect satisfaction.

We are all well - Miss Clarkson is getting settled and accustomed to the new friends and way of life - is gardening this morning. Blue violets, daffodils and Camelias and daphne odo are in full bloom -

Very truly yours.

E. Talcott.

Arima, July 6th 1878.

Dear Dr. Clark,

I am only going to write a line to thank you and the Pru. Com. for the news that I have just heard; viz, that Miss Fannie Gardner of Ohio is to be sent to us. Miss Gouldy hasn't heard of it yet as she is still in Osaka but she will rejoice with me I assure you. I am commencing this summer's vacation with much more vigor than the last. I feel perfectly well and expect to do a good deal of studying before Sep. I walked about 9 miles the other day in 3 hours & 15 minutes. Please pardon me for writing this note on other than "regulation" paper; as it isn't worth putting on file I thought it wouldn't make any difference.

Sincerely Yours.
F. A. Stevens.

Mch 29,

Miss F. A. Stevens,

Arima. July 6. 1878.

Recd Aug. 6.

failure in health. She had some rare qualifications for work, but it was evident to all who met her that she must not stay in Japan.

We ought to learn in our Mission the importance of holding back in the work — and I think the lessons have not been lost upon us. We are glad to hear of Miss Kelloggs coming in the Autumn. There are places waiting for her all around, but I believe Miss Gardner is trying to make us believe that she needs her most. Miss Clarkson has written you some time since about sending out Miss Carrie White.

We all hope she will come in the Autumn. The fact tha of previous mutual acquaintance and congeniality makes it seem extremely desirable — and from all we hear of Miss White, she is just the one to help guide these girls.

One of our girls goes out this year

Kobe. Japan. July 5th 1880.

Rec'd Aug 2.

My Dear Dr. Clark ✓

You hear so frequently from different members of our Mission, that I always feel that a letter of mine will be simply superfluous. You will have heard already that Miss Clarkson has assumed the full charge of the Kobe School, and that I am going in the Autumn to Okayama.

I had had my eye for some time on Kioto as the place where probably I should go when released from here but just as I was ready to go, Miss Wilson's failing health, and the success of Miss Parmelee's application for a pass for Kioto; se to settle the question for me to go to Okayama. It involves more than in leaving behind the school interests. It is leaving my first independent home in Japan - and those on whom, thro' years of working together, I have learned to depend, and leaving the Christians, many of whom I have watched thro' all their Christian experience thus far. But I am glad to go. There is a pleasant circle of workers in Okayama - and of the promised welcome among them, I had a foretaste in April last, when I went down to spy out the land somewhat. I shall hope soon to get adjusted to the new circumstances and to enjoy the new work just as well as the old. You know all about the wonderful openings there -

The women, in numbers, and in individual strength - are at present in advance of the men.

Has any one told you about Mrs Pettee? You knew, of course, that she only came to Japan because her husband did, and "not as a miss'y" as she said. While she stayed in Kobe, she did not get much interested in the work or the people. But now she is indefatigable in work - even patiently showing the foreign house and things to strange sight-seers, one of the things most trying to one's patience - and her whole Christian life has received a new impulse -

I almost feel as if I were telling a family secret to speak of this - but I know you'll rejoice to hear it, if you haven't already learned it from her own letters. Don't mention this to others from this letter - It will tell itself in time -

We are greatly disappointed, as you will be at home, at Miss Wilson's many women who can command leisure together for systematic instruction, but there is getting to be quite a number of such who may be trained we hope specially for independent work - While there are more who while setting examples of careful mothers and housewives yet find time to tell others of Christ. Two of the teachers in our Kobe S.S. are busy mothers, who before Christianity came to them, had not time to get out from home at all. Now, if I fail to go to help one of them prepare her lesson, she comes in the evening after the day's work is done bringing her little one with her that cannot well be left behind. In Okayama, I attended the Christians' prayer meeting when the usual leader, Mr. Kanamori, was absent, and the subject having been given out from the week previous, after a chapter had been read and a few opening remarks made all were invited to speak their thought freely. The women were more ready than the men with one or two exceptions - had evidently given the subject more careful thought - One woman, recognized as a leader by all, called on one of the men for his thoughts, and on his confessing that he had none to give, she begged him to carefully examine the subject for the next week, and be ready to help.

To be sure, she is an exceptional wo-man. but there are a good many such who with modesty and tact can exert a powerful influence.

We have in Kobe, as yet, no *paid* workers among the women - none who give their whole time - but every Bible class is a time for reporting work done. Recently, the three women's week day Bible classes have been united in one meeting at the Church on Tuesday Eve.- From 28 to 30 women are in attendance several bringing their babies, and *most* busy housekeepers. We are reading

Acts. which seems wonderfully life-like in these early days of the Church here.

We are looking earnestly for the same baptism of the Spirit which gave the first apostles so great power in their work.

The paper I have chosen for this letter indicates my desire that it should be a private letter. Please make it such and believe me

Very truly yours.

E. Talcott.

early in the year probably as the wife of one of the already ordained pastors. And many of them are showing evidence of earnest Christian purpose.

Mr. Greene's teacher, Matsuyama, is justifying thus far all our hopes of him as pastor of the Kobe Church. But it is early yet to judge of him. His knowledge of the Bible and his seeming humility and reliance on the Holy Spirit for wisdom and power promise to make him very efficient.

I presume others have written ere this to correct your impression that Japanese women cannot acceptably do evangelistic work. I should say it was particularly untrue as compared with the women of other heathen nations. They can go not only to the women, but some of them to the men acceptably. There has not been time yet in force to bring

Osaka Feb. 5th 1877

Rev. N. G. Clark D. D.

Dear Sir.

I was very glad indeed to receive a communication from your hand by last mail but very sorry that you should have been kept in ignorance of Osaka affairs to such a degree. I have tried to spread all the knowledge I had most faithfully, having given far more time to letter-writing the past year than I feel confident I shall be able to for the year to come. I have corresponded mainly with Mrs. Mead, but as secretary of the Darien soc. rather than as a friend, though as she was my friend I felt a little more unconstrained than in writing to the "Foreign Sec. as I had never had the privilege of meeting Miss. Carruth. and as Mrs. Mead assured me that she forwarded to

In connection with the women's work, I have a request to proffer. A dear, christian sister of Chicago Mrs. Helmer by name, whom I met in that city, earnestly asked the privilege of contributing something to my work after my arrival in this land. I would like her to take or assist in taking the support of one of my Bible women if there be no objection at Boston. The expense would be about $25.00 per year. I am writing Mrs. H. by this mail.

If after considering the need of the half-million in this great city, you still think it advisable for one of us to go to Kioto, I am willing to do so. I am ready to do just what the Master's cause needs most, that is in my power to do.

Please remember me with warmest regards to Mrs. Clark and believe me

Very sincerely yours
Justina E. Wheeler

Osaka, Feb. 5 - 1877.
Rec'd March 8.

the city, take care of their poor &c. because the *Bible* teaches *them this*. *Every one* of them on entering the church is taught that it is his or her duty at once to tell their neighbors & friends of the salvation he has found, & so each one becomes a home missionary, and ~~so~~ Christ is being preached here & there in the city wherever these christians live.+ The *Bible* has taught them this. It also teaches them that they ought to give to the Lord a tenth of all that they have, and obeying this teaching, they have the means to do the work they are doing. The tenth conscientiously given & blessed by the Lord will do wonders, Dr. Clark, Do not suppose that this is a wealthy church, & therefore able to do all this. *Every one* of the members is poor. They simply take from what they earn, & not the men only but the women. In order to have of their own to.

Osaka. Dec. 10. 1877.
Recd Jan. 18. 1878.

use

Osaka Japan Dec. 10th/77

Rev. N. G. Clark

Dear Bro.

A mission letter has just been handed me to read, from your pen, and the tone of your letter so evidently betrays a misapprehension of the way in which our native christians are being guided & developed, that excuse me if, with my little voice, I speak a word in defence of our dear brother missionaries; especially those in Osaka - who act as counsellors & guides ~~to~~ to these christians.

From working in connection with the Naniwa ~~E~~ Church where Mr. Leavitt the city, take care of their poor &c. because the Bible teaches them this. Every one of them on entering the church is taught that it is his or her duty at once to tell their nieghbors & friends of the salvation he has found, & so each one becomes a home missionary, and ~~so~~ Christ is being preached here & there in the city wherever these christians live. The Bible has taught them this. It also teaches them that they ought to give to the Lord a tenth of all that they have, and obeying this teaching, they have the means to do the work they are doing. The tenth conscientiously given & blessed by the Lord will do wonders, Dr. Clark. Do not suppose that this is a wealthy church, & therefore able to do all this. Every one of the members is poor. They simply take from what they earn, & not the men only but the women. In order to have of their own to.

Osaka. Dec. 10. 1877.

Recd Jan. 18. 1878.

use

Osaka Japan Dec. 10th 77

Rev. N. G. Clark

Dear Bro.

A mission letter has just been handed me to read, from your pen, and the tone of your letter so evidently betrays a misapprehension of the way in which our native christians are being guided & developed, that excuse me if, with my little voice, I speak a word in defence of our dear brother missionaries; especially those in Osaka - who act as counsellors & guides ~~to~~ to these christians.

¶ From working in connection with the Naniwa Church where Mr. Leavitt

~~is~~ interested, I have a most excellent opportunity of knowing, that all the giving of tithes which this body practices is purely the result of a single-hearted love to Jesus the Master.

We have none of us (the Osaka missionaries) in counselling with each other as to the best way of working for this people, felt that we could, or ought to give the people anything but the pure, unadulterated gospel, believing most fully that if we gave them the pure doctrine of the Word, Christ himself would work ~~it~~ out in them, ~~& with~~ such a standard of christian life ~~before them~~ as the Bible portrays, without any letting down of its teachings to meet their idolatrous tendencies, we should see a pure church,—christians more like ~~unto~~ those of olden times, when men counted that to be "alive unto Christ" meant to be "dead unto the world"; to be a "new man in Christ-the

Jesus meant that the old man was to be crucified with the affections & lusts.

And giving them simply this gospel, as stewards of Christ, we have such Christians as you read of to-day who, first beginning at Jerusalem do preach the gospel of Christ.

"They feel the necessity of purity of life in order that the power of the truth they preach to others may be exemplified in their own lives, judging wisely that if they themselves do not live it out, their preaching is vain. 'This leads them to the putting away of all sinful habits they have hitherto practiced for Christs sake; and of themselves, they have prohibited the use even of tobacco among themselves.

The Bible has taught them this.

They support their own ~~st~~ pastor, provide their own preaching place, purchase their own books, open their own preaching place in

& sister in Christ - I have ever known.

I trust you will excuse this very hurriedly written letter - I had less than an hour in which to do it - and accept it rather as a simple tribute to the truth than as even a justification of the work of your dear brethren & of the Osaka station.

Very Sincerely yours
Cristina E. Wheeler

give to the Lord, these women take in washing, sewing & in various ways earn money to carry on the work entrusted to them by their Master.

"These women are each one of them, doing daily home-missionary work - going from house to house & telling their sisters of Jesus. All, both men & women, are taught that it is their duty to work for Christ from the moment the take His name publicly. It is simply the Holy Spirit working through them - only the constraint & diffidence & pride which blast the life of the young christian at home we try to have unknown here.

I have had ample opportunity of knowing that these things are not the fruit of ambition or of any such low motive. If you could go into one of their prayer-meetings, & ~~could~~ hear the fervent appeals that go up from their hearts to

Him who has wrought-out this great salvation for them, you would see the motive power to be only love to Christ.

Some of these men & women ~~too~~ have opened their hearts to me to the very core, & underlying everything is the love to Him that hath redeemed them with His own blood.

If I were to tell you the simple truth, I should say that this little church gathered out of the heart of heathendom is more like the apostolic church in its love & hearty consecration than any it was ever my lot to be connected with in even favored New England!

I speak only of Osaka work, + and mainly of ~~the work in~~ the Naniwa church, but the same thing is being wrought in the other church; they are a little slower to come up to the standard but the gospel of Christ will work out just such results wherever it is introduc

All the talk of self-support has gone out from the Osaka station & there is some mis-apprehension on the subject as you will see. What I have written you is simple truth. You will see what the root & motive of all the christian work is which is being done.

If the love for & desire to bring their countrymen to the knowledge of Christ- by the organization of a home miss'y soc. for that purpose, as is now proposed, & a little later an equal desire to lift up & educate their girls & women as should prompt them to establish schools of their own I should still feel that it was the legitimate working out of God's truth in their hearts.

I am proud of our christians, as an example to the christian world. I _love_ them as some of the dearest brethren &

Osaka, Feb. 23, 1878.

Rec'd March 30.

Osaka Feb. 23d/78

Rev. N. G. Clark D. D.
For. Sec. Am. B'd.

Dear Dr. Clark,

I thank you most sincerely for your kind congratulations and wishes for the future happiness of both Mr. Goodrich & myself. "We expect to realize much not only in each other, but in our united work for the Master, which must ever be the highest joy of the true believer.

I am very grateful, also, for the grant of the 200$. It was most kind & generous in you & the ladies of the Board to make such an arrangement for me. But how you should have known anything about it was a mystery I could not solve; until one day when I expressed aloud my wonderment, I caught Miss. Stevens' brown eye and read there the explanation.

Without this I should really have been put to much inconvenience. as it seems no one is to come to our help immediately.

If you will permit me I would say that the preservation of Miss. Stevens' health is a matter of much doubt unless she has help in the school work. It is altogether too much for her alone. & Miss. Gouldy's hands are more than full with *her* woman's work.

I think, that in justice to the lady who comes, I ought to say a word about the expenditure of the money which I have put into the household goods here. It was not outfit-money, but saved, with very careful economy, from salary, ever since I first arrived.

Judging from my own experience it would put a lady to great inconvenience to deduct this sum from her outfit-money. Unless she should be blessed with friends who could supply many things, she would find the amount entirely insufficient.

I thought it due to both yourself & the future member of our circle to write this to you, that you might know how to act intelligently in regard to it.

With love to Mrs. Clark I am

Most sincerely yours
Justina E. Wheeler

a thought of its appearing in print. I cannot take it back. I feel it to be just as true now as when I wrote it; & the same thing may be true of other churches in the mission, only I do not know about them, I have scarcely been out of Osaka since I came to Japan except to the mountains in summer, & so I do not know very intimately about other work.

One of the greatest trials of my life will be parting from this dear little church to whom my affections have gone out so strongly.

Promising as the work is here — "white to the harvest," & deeply as my heart is engaged in it, yet I am glad I am going to the harder field of China, because so few are willing to go there, & there are plen-

Osaka Japan Apr. 29/78

Rev. N. G. Clark D. D.

Dear Dr. Clark,

After reading your letter to our Sec. Mr. Jencks. in which you speak of the possible loss of some of the many letters with which you favored the mission in one mail, I hasten to assure you that I received mine all right & the other Osaka letters also were received by the same mail.

as you have doubtless learned ere this. My excuse for not acknowledging it sooner must be the very unusual number of letters I have to write just now, in addition to my loved work which I cannot give up until the very last moment.

Your apprehensions in regard to my health are groundless I think. I learned, by my recent illness, to measure my strength a little more carefully & in future I mean to stop a little short of getting quite so tired.

In America I worked on for months & years under greater weariness (physically) than at this time without ever thinking of stopping to rest; but, doubtless, the additional mental strain was "the one straw too much.

I see, by the last number of the Herald, the publication of the letter I wrote you in reference to the church with which I am associated.

I appreciate the honor you do me in deeming it worthy of a place in the magazine, but I am quite distressed for fear some of the friends in other stations will feel that they are reflected on a little by my special mention of Osaka work in connection with our convictions of the way in which we should teach God's truth. If they had known the occasion which drew it forth doubtless they would understand it a little differently. It was written on the spur of the moment & intendty of workers ~~are~~ to be found for so interesting a field as Japan.

By the way, Dr. Clark, why in the world did you not send that lady physician you offered us for Japan, to No. China where she is needed so much & whither the Pres. Board have sent her? Mrs. Mead has been seeking such a person for N. China for two years.

You see I am more than usually interested in China work now.

Mr. Goodrich is off to the famine region to disburse funds which the~~ir~~ appeal of the Famine Comm. to England & America have drawn forth. Thank God! A few lives out of those millions will be saved & perhaps more souls.

The descriptions of that desolated region are appalling.

I want to add again just a word of thanks for the generosity of the Board in assuming my share of the household furniture here until some one else comes to do so. It is such a relief to me just now I feel most grateful for it.

I shall draw only enough to cover the actual outlay which is about $ 175.00.

Please give warmest regards to Mrs. Clark.

Very Sincerely Yours
Justina E. Wheeler

Rec'd May 5.

Dear Dr Clark

I was very much gratified by receiving my appointment Wednesday morning. I will try with God's help to realize the expectations you have formed for me.

I should have written before but Mr Bush told me it was undecided whether I was to go to Boston Wednesday or Saturday. He has been called suddenly away and Mrs Bush says, as Miss Ashley is not quite ready to come yet, it will be better for me to wait for her as I am a perfect stranger in Boston. I suppose Mr Bush has already written all this to you, but possibly he left in too great haste

I did not wish to do any thing different from what you had planned for me without letting you know. If it is best for me to come on alone Saturday will you please be so kind as to let me know and say where I am to go as I am quite a stranger in Boston

Very truly yours
Julia Wilson

No 31 East 31 Street New York

Rec'd May 15, 1877.

Dear Dr Clark

I arrived safely at home Wednesday night. I told my mother how kind everyone had been and how much I enjoyed myself, and she sends her thanks to you and Mrs Clark. Please tell Mrs Clark those sandwiches tasted real good and I chopped them very fine indeed. I think my shawl will come safely back again, because I have heard from it. I hope I have answered these questions rightly. I hope those Japanese manuels will come in time for me to study my letters on the journey. I have two classes in Sunday school one in the morning and one in the afternoon. I like the afternoon one the best because it is such a large one 13 girls but it seems so stupid to spend so much of my time shopping, however it will not be very long. I hope soon to be doing something good and useful again. I wonder if I will teach the Japanese girls to sew. Perhaps I could teach them a little fancy work too though I have always had so much to do that I could only teach them a little of that

Dr Ormiston has been very kind about the city miſsionaries and says he will try and see what he can do to make them more comfortable. Please give my love to Mrs Clark and to your daughter

Very truly yours
Julia Wilson

If you should see Mr Waldron would you please be so kind as to say that Mrs B. Brown the superintendent of the female branch of City Miſsions would be very much pleased to see the report of the Boston City Miſsionaries. Her addreſs is 117 East 14th Street New York

Tuesday June 5th

Rec'd June 6. 1877.

Dear Dr Clark

I hope you will recognize these faces which I send for you and for the Ladies Board. Please give my love to Mrs Bowker and to all the ladies and to Mrs Clark. I hope you thanked her for me for the nice lunch she put up for me.

I have been taking Japanese lessons from Komori, sent to me by Professor Griffis. I have learned my letters and commence to spell a little. Mr Bush tells me he expects me to start next week.

Last Thursday some ladies

that I would not come if they needed me the most; but if it was not convenient for Mr Bush to make the change I would not stir for any position they could offer me. The more I think about it the more strongly I feel this, and when I found Mrs Van Cleef had written to you, I went to Mr Bush with the letter she sent me. He did not seem inclined to make any change. He said he would be in Boston the latter part of this week to see you. Please give my love to Miss Dyer if you see her. I am going this afternoon to Wilton Connecticut to see Mrs Mead and other ladies

Very truly yours Julia Wilson

from the Woman's board came to see me. They had heard from Judge Ingram's wife that I was going to Japan as a missionary. They were very sorry that I had not come to them. I explained how I had talked to Dr Ormiston and he told me they had secured a teacher and told me to go into City Mission and not to apply to any other Board; so I went, and when this offer was made to me it seemed to me that it was God's hand leading me into work I had long felt called to. I spoke to Dr Ormiston again and he agreed with me. I told the ladies that I loved my own church dearly and might have screwed up my courage to apply to the Board if Dr Ormiston had not thought that position was filled. I never did such a thing as to apply for any position without being asked to do so. I was chosen a manager in the Home for the Friendless in New York, and one or two positions which I have filled in church Societies have all been pressed upon me. I thought of speaking to Mr Bush and telling him the ladies asked me & if he gave me up would I go with them but I thought this seemed like making myself of too much importance. I told them how kindly I had been received and how much pleased I was with all the arrangements; but I said if Mr Bush could just as well fill my place I would not say

Miss Julia Wilson.
June 9. 1877.
Rec'd June 11.

Saturday June 9th

Dr N. G. Clark

Dear Sir

Your welcome letter was received Saturday morning. I read it with great pleasure, not because I felt that I deserved all that you said of me, but I do intend to do my very best in Japan and I trust God will bless my work there as He has done here so that you may never regret having sent me. I do love the Dutch church dearly, at the same time I have never seen such love for Christ and His work as I have seen since I became acquainted with the American Board, and certainly personal ~~that~~ love to Christ and to His followers is a stronger tie than even a church connection. Then I know the American Board has a very glorious record and I am proud of being one of its missionaries, and hope to show that I am not unworthy of the name; and I am very proud of being an American. Is there any nation which has done so much to elevate the condition not only of its own people but of the degraded of every nation? I think America is the missionary among the nations. I pray that she may fulfil the high designs which it seems to me God has entrusted her with. I expect to go to New Haven as Mr Bush told me on Tuesday to attend a meeting of the Ladies Board. I know that I will enjoy it because all the meetings I have attended have been so interesting. Mr Bush asked me how the meeting at Wilton was attended. The day was rainy and I heard some of the ladies say it was not so large as usual but it was very interesting. Since then Mrs Mead has written to me and she speaks of it as such a very delightful meeting. If you think of mentioning this Mr Bush would like to know it but I can tell him when I see him

Yours with christian love
Julia Wilson

Miss Julia Wilson.
June 9. 1877.
Rec'd June 11.

Saturday June 9th

Dr N. G. Clark

Dear Sir

Your welcome letter was received Saturday morning. I read it with great pleasure, not because I felt that I deserved all that you said of me, but I do intend to do my very best in Japan and I trust God will bless my work there as He has done here so that you may never regret having sent me. I do love the Dutch church dearly, at the same time I have never seen such love for Christ and His work as I have seen since I became acquainted with the American Board, and certainly personal ~~attac~~ love to Christ and to His followers is a stronger tie than ever a church connection. Then I know the American Board has a very glorious record and I am proud of being one of its missionaries, and hope to show that I am not unworthy of the name; and I am very proud of being an American. Is there any nation which has done so much to elevate the condition not only of its own people but of the degraded of every nation? I think America is the missionary among the nations. I pray that she may fulfil the high designs which it seems to me God has entrusted her with. I expect to go to New Haven as Mr Bush told me on Tuesday to attend a meeting of the Ladies Board. I know that I will enjoy it because all the meetings I have attended have been so interesting. Mr Bush asked me how the meeting at Wilton was attended. The day was rainy and I heard some of the ladies say it was not so large as usual but it was very interesting. Since then Mrs Mead has written to me and she speaks of it as such a very delightful meeting. If you think of mentioning this Mr Bush would like to know it but I can tell him when I see him

Yours with christian love
Julia Wilson

Miss Julia Wilson
June 22, 187
Rec'd June 23

Friday June 22nd

Dear Dr Clark

I received your very kind letter this morning as well as the postal cards previously. Please excuse me for not answering them before. I knew Dr Berry was going to speak to you and waited to learn what your final decision would be. I did not express any decided preference about the time of starting because I felt anxious to do whatever you and Dr Berry thought best. Of course it will be pleasanter for me to have the company of those missionaries who are to start in September. I was very much pleased to receive the Japanese grammar and have commenced to study it with Komori's help. The next time you send me anything I will be sure to acknowledge it right away. I am ashamed of myself for being so careless about this. My mother says that my board for the summer will not be very expensive and she will pay for it. I was so glad to learn from Dr Berry that the American Board in Japan was undenominational. I knew that the Dutch had tried to be so. I feel as if God were sending me to the place where I could be happiest and I shall try to work with that spirit of union with the other workers which you speak of. I know Christians do not always think exactly alike on every subject; but during ten years that I worked in every society connecte with my church in Brooklyn I found christian kindneſs could make even rough place smooth. The work in City Miſsions in New York is intensely interesting, and I became attached to the workers in my chapel, but I felt badly to see how much suffering there was amongst the miſsionaries, who only receive 360 a year. I spoke to Dr Ormiston about it and hope when he returns from Europe he will try and raise the salaries of the oldest workers. The only regret I have about delaying to start is that it keeps me away from any kind of Mission work, as I am not now teaching in Sabbath school; but I can take up the Woman's Bible class in the Home for the Friendless right away, and that with studying Japanese with Komori will be the best thing for me to do till fall. Did I tell you that he did not go out much on Sunday because boys make fun of him; but reads at home the gospel of St Luke which I gave him?

Most truly yours Julia Wilson

Miss Julia Wilson,

Flushing, July 25, 1877.

Rec'd July 26.

Wednesday 25th

Dear Dr Clark

I received your postal yesterday afternoon. I am now at Flushing taking care of my brother's family while he and his wife are away. I have been staying here all this month, so I have had very few expenses. I am just as well as possible and studying Japanese, but I wish my sister in law would come home now for I have stuck in translating the Lord's prayer and want to see my teacher. I have received a letter from Mrs Lathrop of Providence Rhode Island saying their branch of the Society would support me, also a paper giving an account of the meeting. I should like very much to see those ladies and I wrote and told her so. Mrs Lathrop sent me a postal card saying she would write to me just as soon as I returned from Flushing. I do not know whether there is any meeting held in August or not, but I should like to see the ladies if there should be one held. Do you know what day the steamer sails? Is it at the beginning or middle of the month? I should like to leave New York about a week or ten days earlier than the rest of the party, so as to visit along the road. Of course I mean if all is quiet, so that I can travel alone nicely. Just at present I would prefer company, but I thought if the rest of the company were going to stop at Chicago I could meet them there. If they do not stop there and I could not conveniently meet them I will start when they do. Please remember me to Mrs Clark and to the ladies of the Board if you meet them

Very sincerely yours
Julia Wilson

Monday July 29th

Dear Dr Clark

I am very much obliged to you indeed for your present and shall spend it either in Providen or for something very useful. Miſs Parmelee writes me that if the steamer starts on the first of September, she wants me to be in Chicago to meet her on the 15th. I think then that I must leave New York on the 8th in order to pay my visits. I have just written to Mrs Lathrop and hope soon to hear from her. She has been suffering from a sore finger. Will the rest of the party meet us in Chicago. I think you said some miſsionary families were going about this time. Will you be so kind as to give me very particular directions how I am to meet them if we are to travel together. Miſs Parmelee wishes to leave Chicago on the 15th so as to reach Omaha on the 18th, and I think this would be very pleasant for it would give us a few days at San Francisco. I thought I would buy my furniture there. I have written down Miſs Pollock's addreſs. Mine will be Care Mrs Levi Carman Morgan Park Chicago. I think I will write to Miſs Pollock that I will try to be in Chicago the evening of the 13th

Very truly yours

Julia Wilson

July 29. 1877.

Recd July 31.

Miss Julia Wilson

Rec'd Aug. 4. 1877.

✓

Dr N. G. Clark

Dear Sir

I have filled up this paper and am sorry not to be able to send you my photographs just now. I have given away all my good ones. I filled up such a paper and sent it to you and two photographs sometime ago but if you do not find them I will send and have some more good ones taken. I thought of doing this, but was afraid it would be wrong while I had any of the ugly ones left, but if you wish them for that picture gallery which I saw in your room please let me know. I would like to travel on the New York Central. The train that leaves N. Y. at 8.30 P.M. will bring me to Oberlin the evening of the next day. My friends will probably meet me. Then I on

can go on to Chicago and see my friends around there. It will not be possible for me to pay Miſs Parmelee a visit before I go, though I should like to see her parents. I am very much obliged to you for sending Mrs Piersons addreſs. and for all your directions. I will take your letter with me to refer to.

It is about seven years since I felt as if it was my duty to be a miſsionary and ever since that time I have been more and more busy in church work and outside religious work amongst the poor. I have had a great deal to encourage me in this work and always had the happiest feelings of love and sympathy with all christians with whom I worked. But I felt badly to see the actual suffering for food and clothing amongst the women miſsionaries in New York and spoke to my pastor Dr Ormiston about it after I left. At first he scarcely believed what I told him but on investigation he spoke to the lady superintendent about raising the salaries of the best missionaries. They now receive a dollar a day. The lady superintendent felt that I acted wrongly in speaking to Dr Ormiston. But I feel that it was my duty. He was a member of the Committee for City Missions and was under the impression that the older missionaries were better paid. They have so many expenses in their work. If it is convenient for you to do so I shall be very happy to have you call on my mother. I know she will be pleased. I am so glad that my mother and all my friends now are willing that I should go, and I trust when I get there with God's blessing not to disappoint your wishes

Very truly yours
Julia Wilson

Rev N. G. Clark

Dear Sir

I think you told me to enclose my letter to the ladies Board to you, which I have done I wish it were a better one, but I will try and write a more sensible letter when I write to the gentlemen's Board. Mr Jenks the treasurer at Kobe told me I had better wait and see if there would not be some little charge from Mr Green at Yokohama before sending my account to Mr Ward. With much love to yourself and Mrs Clark Good bye. I will write as soon as I reach Kioto to the gentlemen's Board

Very truly Yours

Julia Wilson

Rec'd Nov. 9.

Kioto Thursday Oct 18th 77

Dear Dr Clark

I hope you will ask the ladies to excuse my first letter, for some friends and missionaries called to see me while I was writing, and after that I had barely time to finish my letter before leaving Kobe. Please give them this envelope. It has a little piece of paper inside which I picked up off the deck of the City of Pekin. As soon as we started I noticed the air was full of these little bits of brown paper which the ship's doctor told me were offerings from the Chinese to appease the God of the Ocean. When we came into Yokohama they made a similar offering.

Mr Green and a good many other missionaries came on board the City of Pekin to welcome us. Then he put us into Jinrikshas and we were taken to his house. It did seem so good to be in an American home again. I ~~was~~ sorry to find Mrs Green was not well, but she was up before ~~she~~ we left.

Our stay at Kobe was very short, from Saturday till Monday. As I did not feel the least bit tired I went out Saturday afternoon with Miss Barrow to her Women's meeting. We all sat on the floor while each woman read by turns from the Scripture. Almost every one seems to be able to read

and now they are compelled to learn by the Government.
I saw no black teeth till one very old woman came
in; hers shone as if they just been blackened with
patent stove polish. On Sunday morning I went
to the Japanese Sunday school. I should think
there must have been about a hundred children
Some of the classes were taught by Japanese and others
by the missionaries. The Superintendent was a Japanese
After Sunday school we went to the English Church.
There was Communion service. I was so glad that
my first Sunday in Japan should happen to come at
this time. My last Sabbath at home, after all the delays,
was also Communion Sunday. In the evening I
went with Miss Dudley to the church at Hiogo. There
was also Communion there, and it was almost
impossible, as I looked around to believe that those
people, but a short time before had been heathen.
We started for Kioto Monday afternoon with the
Piersons. This made our visit at Kobe a hurried one
but we had enjoyed travelling together very much
and thought we would like to keep together to
the end of our journey. The scenery from Kobe
to Kioto is very beautiful. The sea on one hand
and the hills on the other part of the way.
Then we travelled through rice fields and plains

dotted with little villages. The houses are so small they remind me of baby houses. Even our house in Kioto, which I suppose you know was a palace, is so low Mr Davis has to stoop when he goes from the dining room into the parlor. The night we arrived there was a united prayer meeting of the three churches held at Mr Davis house. It was a very earnest meeting. Prayer followed prayer until Mr Davis would give out a hymn and then they commenced again. I need not say that Mr and Mrs Davis gave us a warm welcome, as for Miſs Alice Starkweather I feel every day more thankful that God has sent such a lovely woman here before me. I told Mr Pierson how very much I was pleased with my new home, and he gravely said miſsionaries should not think about what they liked, they should think about doing good. I am very thankful however that I have such a pleasant home and hope to do just as much good as if it were the most disagreeable place in the world. Miſs Parmelee told me about a poor miſsionary who was obliged to set to work the day after she landed, but I was sure that was not done by any of the miſsionaries of the American Board. It turned out to be a Presbyterian. I had to beg real hard before Mr Davis would allow me to do anything, and I only teach one English lesson and give two music lessons a day as yet. I hope before long to do more, although of course I study Japanese three or four hours a day. On Sunday I go to the church which meets at Mr Neesima's house. Miss Starkweather has her organ carried there for me to play. One Sunday after the regular service a young man spoke to me. Mr Neesima told me that he had been in prison for murder, and while there Mr Neesima sent him religious books and he became a Christian. He commenced to teach his fellow prisoners about Christianity and also to read. The authorities allowed him to have lights in the evening and everything he needed. After a time a fire broke out in the building and the prisoners instead of escaping as they might easily have done in the confusion, set to work to put out the fire. The Government was so much pleased with the effect of this Christian teaching that they gave the young man his freedom. Mr Burnell an Evangelist who travelled with us, has preached twice for Mr Davis and the house has been crowded. I think there were 150 present last Sunday. The people enjoy singing the Moody & Sankey

Miss Julia Wilson,
Kioto Oct 18 1877

Dear Dr Clark Rec'd May 2.

After reading your letter I gave up two of my music scholars and commenced going to bed at half-past nine. I am studying now about four hours a day and mean to do my best to break that dreadful backbone of which yo spoke. I enjoy teaching, but long to be able to talk to the women also; so I am very anxious to acquire the language. I am thankful to say that I am very well, and I am surprised myself, because the mode of living here is so different from what I was used to at home. These Japanese houses are very prett but the paper screens which divide the different rooms, make the hou very cold in winter. However I pu n so many underclothes Miss Parm
lee

said I looked as if I had a bedquilt on me, but I thought that was better than taking cold. Then I eat more than all the other missionaries. It doesn't seem very spiritual, but three times a day I am starving hungry. I enjoy the little that I can do ever so much and look forward eagerly to the time when I shall be able to do more. Do pray that it may come soon. It is such a comfort to think that so many at home are praying for us and for the spread of the Gospel here. I feel so thankful to God, and to those at home who are supporting me, that I am enabled to have a share in such a glorious work. Since the portable organ arrived, the congregation in the Shin a marche preaching place has greatly increased. One of the school girls plays th

Some of the students generally call for me to go in the evening. In the morning I lead the singing at Mr Neesima's, but Mrs Neesima is learning music so quickly that she sometimes plays the organ. Several of the women who come to the Shinamarche preaching place have begun to attend the women's meeting which we keep up here whilst Mrs Davis has commenced another in her new home. Mr Davis house is in a thickly settled part of the city and they have quite a large Sunday school as well as two preaching services on Sunday. Two of the school girls teach in this Sunday school. Our new school house is going on nicely and I shall be delighted when it is finished. I trust the

Government will compensate [illegible] permission to stay in Kioto. Mr Neesima has gone to Tokio to see about it. I had an invitation to go to Osaka to take Miss Stevens place for a while. She had been staying in the school all day eating her dinner there, and was not able to stand it. I concluded that I could not be able to do it either so I thankfully declined. Since then it has been arranged that part of the work should be done by others. I trust it will be God's will to give me good health. I have generally had very good health and I do want to keep it and to use it in His service. I was glad you wrote for it made me feel a little more at liberty in speaking about some things, and even where every one is trying to do right, as we all are, little things go wrong sometimes, But I trust

[illegible] peace all [illegible] had [illegible]

[illegible] hard to [illegible] so [illegible] asking [illegible]

Sincerely and affectionately yours in Christ

Julia E. Dud

Mr C. N. Chapin Rec'd ~~Apr~~ May 2

Dear Sir

I am very much obliged to you indeed for your kindness in making me a present of my Christian Intelligencer. It is a very delightful gift and about the only reading for which I find time. Sometimes the students from the theological school come to ask for books or sermons and I find it very convenient to lend to them. Good books are very important here, because there are many bad ones. There is a great deal of Infidelity here as well as Heathenism. I have an English Bible class and oftentimes the same objections which are raised by German writers come up as we study the Bible. I hope before long we will have more good religious reading

9746

for the Christians in Japan. If it is not giving you too much trouble I shall be exceedingly obliged to you if you will be so kind as to continue to send me your Christian Intelligencer.

Very truly yours
Julia Wilson

Okayama Oct 2nd 1879

Dear Dr Clark

Many thanks for your kind note of July 31st It is very pleasant to find that you have not forgotten me. I dont see how with so many as you have to care for and think of you can remember such an insignificant individual.

Since leaving Kioto, although I have written several times to the ladies about various things which interested me, and showed the rapid progreſs of the Gospel in this Empire, yet not being engaged in any direct work I thought it was better to wait till I had something more definite to write.

I was very glad when Dr Berry invited me to go with him to Okayama, although I had ~~formed~~ become attached to many in Kioto; but the prospect of returning was so uncertain and studying pretty much the whole time as I was doing in Kobe so wearing, that I longed for a chance to be at work even if I could only do a very little.

The only way in which I could obtain permiſsion from the Government to reside in Okayama was by promising to assist Dr Berry

My first application, which only asked that I might reside in Okayama was refused, the second which stated that I would help Dr Berry in his work amongst women was granted.

When I came last Spring we had a great many calls from the Japanese which I enjoyed very much, as I was beginning to talk a little and entertaining company was a pleasanter way of learning Japanese than simply studying a book, though both I think are needed. We had a great many prayer meetings &c, which I enjoyed very much, and was very sorry when the weather became so hot that Dr Berry said we must leave. I begged so hard to stay that I am afraid Dr Berry was a little out of patience. I suppose it would have been a dangerous experiment as our present locality is not a healthy one, and the Cholera was severe this summer.

The organization of the church in Hikone occurred shortly before we left Okayama, but as I had visited that place with one of the students while in Kioto, I determined to be present at the organization of the church. It was a delightful occasion, and I stayed some time after the organization nes which are arranged to Japanese words very much. f you could only hear the doleful & squealing to which am listening this minute, you would see how different our music is from theirs. Mrs Neesima is one of my music scholars. I enjoy teaching her, she is so intelligent. I hope she will learn quickly because t would be such an advantage to her husband if he could lead in the singing and play the organ at the hurch meetings. The other pupil is O. Haru San, ne of the pupils in the school. She is engaged to a young man who pays for her instruction. I hope the school will soon be larger and that I can work harder

When we visited Mills Seminary Brookly California Mr Mills gave $20.00 and one of the young ladies $10.00 for a scholarship in the Kioto Home. I think that I will ask Mr Davis to let this support O. Shitze San, a very bright pretty girl in the school, who is only able to pay a *very* little for her support. Then I will write to the Seminary about her and let her write too, so that they will continue to take an interest in her for she is very poor indeed. The girls who live in the school seem to be real earnest Christians and I only wish there were more of them. Miss Parmelee wishes to be remembered to you and says she is happy in beginning to teach. Mr Doane has left his music charts here and I hope to be able to make use of them in teaching ~~instruments~~ Singing. This afternoon, Wednesday, Mrs Davis has a prayer meeting for the women, which the school girls also attend. Every one tries to have a verse of Scripture to recite and the women sometimes give their ideas upon the verses they recite. Mrs Neesima speaks quite frequently. One Wednesday she was crying while she talked. I found out that she was describing the superstitions mummeries which she had seen some poor people performing to ward off the Cholera. There have been a few cases here and in other places. I hope the girls school in Kioto will have the earnest prayers of the Christians at home. Please pray that the lot may be secured and the building erected as quickly as possible, and that we may have the means furnished to support the girls, at least some of them. The young men work very hard in order to support themselves while they are in college, and I do not see how they can do any more. It seems to me there is great need of a large girls school here, and if there is I trust God will provide the means for He has so constantly provided me with everything I needed while engaged in His work. With much love to the ladies, and to yourself and to Mrs Clark Very sincerely Yours Julia Wilson

I have sent my account to Mr Ward and so has Miss Parmelee of the church at the house of one of the native doctors. I had visited this house when in Hikone before, and the doctor's wife called at the hotel, where I stayed during the organization of the church, and insisted that I should come to her house. The pastor of the church in Hikone is an earnest Christian, and the meetings of the week were very interesting. At the same time his lack of culture in many things struck me painfully. It seemed to me that if he could have given his time to study, while in the Do Shi Sha, instead of having been obliged to give the greater part of it to supporting himself, leaving only a very scant time for study, he would now be much better fitted for the important position he is called upon to fill. I think that the young man, Homa San, feels his own defects somewhat, and is trying to improve himself by reading.

When I first visited Hikone the people seemed very much pleased with the hymns I sang, and they were anxious to have me stay longer and play the new organ they have ordered from America, but I thought it would be better to leave this for Miſs Julia Gulick as she has begun to visit

Hikone. After Mission meeting most of the missionaries went to Arima, where I studied as hard as I could. I think that I made a little progress in the language this summer for on my return to Okayama I asked one of our best workers, Ossada San, what he thought about my attempting to teach a woman's meeting. He thought I would be generally understood, although I speak very imperfectly: and with the encouragement I received from Ossada San and from Mrs Berry I ventured to start a meeting amongst the women. Mrs Berry has a meeting for the Christian women at Nackagawa's house every Wednesday afternoon, so I thought it would be best to start my meeting in a different part of the town at the house of a Christian Photographist. Last Tuesday afternoon we met for the first time, and it seemed to me a very pleasant meeting though there were only seven women present. My teacher, who is a woman, went with me and was a great help to me. Another woman who ~~has~~ read the Gospel with me considerably last Spring explained the meaning of what she read very nicely, and the wife of the Photographist spoke and prayed. The other women were very quiet, but I hope to be able to draw out their thoughts more another time. Our Sunday meetings have been well attended. Kanamori San, one of the students who graduated last spring is preaching for us and is very much liked. He certainly has a fine min and has improved his opportunities for study. He gains the attention and commands the respect of those who hear him. Last night th church prayer meeting was held at the house of a man who has recently become a Christia The house was so crowded with new comers that it was thought best to change the natu of the service so as to adapt it to those who had not heard the truth. The man at whose hou this meeting was held is a merchant, a friend of Nackagawa's, who was formerly in the habit of combining with other merchants to raise the price of rice, thus causing great distress among the poor. The immediate cause of this man's change of conduct was a meeting which was lately held among the merchants, where Nackagawa made a forcible speech on the misery cau ed by such conduct. As a meeting of this kind was quite a novelty, every one attended. The Gov alled for Dr Berry, as well as Nackagawa San, who came accompanied by his wife. When we set out we made quite a procession; the Governor Dr Berry, Mr Carey and Mr Pettee walking in front, while Mrs Berry, Mrs Carey, myself and the Japanese followed. The Governor opened the meeting with a short speech, followed by Nackagawa, who spoke of the suffering amongst the poor caused by the dishonesty of the merchants. Nackagawa also spoke of foreigners and foreign customs. He said that he observed that Dr Berry never went any where without taking his wife, and as he, Nackagawa, was determined not to be outdone by a foreigner, [illegible] had also brought his wife with him on this occasion, and he advised all his friends hereafter when going out for pleasure to take their wives with them. This advice caused some merriment amongst the Japanese. I am afraid the women would scarcely be benefited by going to some of the places of amusement which the men attend. Nackagawa has had a very happy influence over the Governor in making him realize the sacredness of his obligations to his lawful wife. I nly hope this influence may be lasting. The

Sunday after this Merchants meeting Nackagawa's friend came forward to Dr Berry and expressed his intention henceforward to lead an honest life, and asked to have the church prayer meeting at his house.

There are a great many interesting incidents every day, but perhaps I have written long enough to tire you. I wish you could walk in to Dr Berry's house Sunday morning at nine o'clock, and see the Sunday school assemble. I have charge of the Infant class, and also play the organ. I have received from my uncle an organ, so Dr Berry will send his organ to the new preaching pla to be opened next Sunday evening. The Christians are anxious to build a church but for many reasons it seems best to wait a little while. Before we broke up in the summer the Sunday school numbered about 100. It is not so large now, though we have about that numb at the preaching service in the afternoon. Kanamori San was anxious to have a service for new comers in the evening in a little different part of the city, besides which he ~~felt it was~~ feels it is necessary to preach the Gospel a little more simply to those w hear it for the first time, than to the Christians wh he wishes to bring up to a more advanced state of Christian living.

There is such a good opportunity for work amongst the women that I have not thought so much about the contract I made with the Government to help Dr Berry. Yet I want to keep my promise and shall be glad to do anything by which Dr Berry thinks I would be useful. The new hospital is not yet finished, so it seemed best to me to go on quietly doing whatever came to my hand for the women and children, and if it were God's will that it should be by directly taking care of the sick, He would open the way and make His will plain to me. Of myself I feel so utterly weak and powerless, so unable to say even the little that is in my heart that it only as I know God can use very feeble instruments that I dare to go forward at all. It is a comfort to me to think that Christians in America are praying for me and for this good cause. Please give a great deal of love to Mrs Brooks and to all the ladies from me when you meet them. I hope to write soon to them again.

Yours in Christ Julia Wilson

Dr Berry said you thought the ladies would kindly assist in building his house on account of the extra expense of having me in his family. I feel very grateful indeed to the ladies for their care of me. This will indeed be a help to Dr Berry, as a small Japanese house on the premises has been purchased, chiefly on my account, and he would be quite unable to bear this extra expense in any other way, as his own house has an extra room for me

Miss Julia Wilson
Okayama, Oct. [illegible] 1879
Rec'd Nov. 5, 1879

5

Copy —

Boston November 6th 1879

Hon Tanaka Fujinaro
Tokio, Japan.

Dear Sir

I have the honor to be in receipt of yours of the 27th of July last, and by it the pleasing intelligence of the continued health of Mrs Tanaka and yourself.

I am also glad to know of the good progress of your country, especially in your educational department.

The visit of our great General and Ex President, Grant, to your country, your grand reception of him, and his kind words to, and interest in you, have all been closely noticed by the American people with gratitude to your Emperor and with warm endorsment of all Gen Grant said for, and in the interest of Japan.

The prospect is now quite favorable for the Generals return to the White House and again resuming the Government reins.

If he should be re-elected your country will have a friend at court, as it has in the hearts of our countrymen and women. Prosperity has again taken the place of stagnation in business, and since our last bounteous harves and immense demand for all our products abroad, there ha been an advance of at least 25 per cent, if not more, in all articles, and labour is now in demand so that all who will, may work and receive good compensation.

The revival in commerce and values is without a preceden in its rapidity. Real Estate, which is always slow to feel an improvement, has risen in value this year.

The United States has taken the lead in quickened business activity, and I trust Japan may share in the result.

Mr Sears, his beatiful wife and our family circle are all well and those who had the pleasure of meeting yourself and Mr Tanaka desire me to express their continued interest in, and respect for you both.

You may have seen in the public prints that during the year we have raised for our two Institutions at Andover $250,000, - say $100,000 for the Phillips Academy & $150,000 for the Theological Seminary. You may also have seen that an old merchant, Asa Otis, Esqr died in March last, aged ninety-two years, and bequeathed by will a million of dollars for educational and mission work.

Yale College, at New Haven received from that estate $25,000

Amherst College a like sum, and other smaller sums were given to Academies and schools.

Our American Board received about $900,000, to be used in its work of education and christian civilization in its world round fields. The fund has been divided by the Board, – one third of it is to be devoted to education in Foreign lands, and I am rejoiced to inform you that Japan is to share in its benefits.

In Ceylon and in the Turkish Empire there are three colleges, the outgrowth of the Board's work but now independent of it, and self-governed. These have also shared in the division of the Legacy.

That devoted to Japan is appropriated to Mr Neesima's school in order to establish it upon a solid foundation, he to have the fund and manage his work without the fear of wanting the necessary means to meet present expenses. and also to provide increased scientific instruction, which his school has much needed.

Will you kindly present my regards to Mr Mori and inform him of these facts and I am sure he, as well as yourself, will rejoice in Mr Neesima's good fortune, by which he is placed in an independent position and assured of success, – which success has for its aim the highest good of your country and that alone.

The funds will be forwarded through me, and I am happy to be the instrument of serving your country, and my advice to Mr. Nee-Jima will be, that he so use the funds as will offend no one, and confer a lasting benefit upon his and your countrymen.

Accept, my dear sir, my renewed assurances of deep interest in you, your family, your work and your country, and allow me to remain,

Cordially Yours,

(signed) AH

Mr. Hardy to Mr. Tanaka
Nov 4. 1879

Copy

Boston December 10th. 1879

My Dear Joseph,

I wrote you on ulto and gave you the result of our deliberations regarding your request for the permanent allowance for your school. I now enclose you a letter of credit on Baring Bros & Co, London for £1500 – to be used by you as you need in the support of your school i.e, this sum is to take the place of what you have heretofore received from the Treasury of the American Board. This credit should be drawn as you require through the year and advice given me of each draft. Dr Clark informs me your salary % including

yours is	$5400 —
Sundry expenses as per Dr Clark's letter enclosed	3300 —
	8700 —

You will of course account to me for the expenditure of the £1500 – confine yourself to the expenses named by Dr Clark and if more is needed it must be met by application to me as you have heretofore done to the A.B.C.F.M.

Rev Mr Davis or Mr Jenks will by their advice aid you in the a/cs, which should be forwarded in due form to me as heretofore to Mr Ward. I trust this will work well and meet all the demands of your amiable Governor of Kiyoto and the minister of Foreign affairs at Tokio. I hope it may not be for any length of time necessary to have this pass through my hands, but your relations with the Government such, that you may receive it direct from Mr Ward & he drawing it from the Otis fund instead of myself. If this form of credit does not net you as much as Mr Jenks receives for his credits, please inform me for I do not wish this form to suffer loss from the result of those Mr Jenks has. The letters enclosed are as good as if accepted by the Barings. Please give me early information on this point.

Of course this arrangement gives you the full control as the government of

Japan sees it, but your brethren in the Mission will be your councillors as heretofore. You will notice the credit is at "3 days sight" will it give you as good result as a four or six months draft?

This credit of £1500 — will not I suppose net you the full sum of $8750 — During the year advise me how much more you will require and I will send you another credit.

Trusting this may meet every want and trial, I remain as ever

Your friend

Signed (Alpheus Hardy.)

To Rev. Joseph H. Neesima
Kiyoto
Japan.

Hon. A. Hardy
Dec. 10. 1879

Instructions to Mr.
Nesmand

Extract from a letter written by Mr Hardy
to Joseph Neesima regarding his
school at Kiyoto.

April 1 - 1880.

"I trust your new status, makes your stay and work in Kiyoto sure. Our action was to meet ~~an~~ an exigency, to avoid a peril, and it was an exception to our heretofore inflexible rule, and as soon as you are free from the danger, you and your associates feared, ~~we~~ must revert to our old ways, ~~but~~ of supplying your funds still from the Otis Legacy, but to the "old ways" of remittance to secure oneness of administration. I trust you will secure unity of action in your branch of the Japan Mission, and consult with and act in accord with Mr. Davis and Dr. Gordon, that there be no division in your field, and no occasion for fault finding on the part of others. You are intrusted with unusual power and confidence and we pray that you may have much of Heavenly Wisdom in the performance of your work, and trust.

Does the absence of Mr. Mori from Tokio make against you, or your work

Does your Biyolo governor know of your new status?

Does ~~government~~ Yamamoto befriend you, as heretofore?

Does he sympathize with you in your work?

Extract from a letter written by Mr
Hardy to Mess Davis & Green at Kiyoto.

"I duly received Dr. Gordon's letter on his return to Japan, as also one from Mr. Tanaka, who expressed much regret in not seeing Dr. Gordon, when he presented my letter. While Mr. Tanaka is surrounded by Old Japan, he is obliged to surround himself with a wall of caution, and yet his letters to me, are kind and friendly in tone towards our work in his country. I have by this mail written Joseph enquiring how his new status meets the peril to which he and his school was exposed, and added that the action of the Pru. Comm. was exceptional to our heretofore inflexible rule, and when the peril no longer exists, I desired to avoid the mode of remittance now in operation. I have also urged upon him the necessity of having unity of action in Kiyoto, and to that end, to have with you the freest and frequent advice. I feel deeply the responsibility of the new order in your branch of the Japan Mission and while I have unabated confidence in Joseph, I earnestly desire your full cooperation, and frank expression of opinion in anything the Com. or myself should know. It is a great pleasure to me, that you, in whose good sense and judgment both Neesima and myself so fully confide, are with him, and it is my wish that no one in your mission, or in this country, may have occasion to question the wisdom of occupying Kyoto, or the means taken to continue it. I fully realize the measure of confidence the committee has reposed in Joseph, and that that confidence was largely based upon my confidence in him, hence my anxiety that he should have the wisest human advice and an abundance of Heavenly Wisdom.

Mr. Hardy to Mess. Neesima
& Dupr & Encl.

forwarded to Dr Clark

345.

Kumamoto Japan.
July 4th 1876

Rev. J. D. Davis
" O. H. Gulick
" W. L. Gordon } Committee of the American Board Mission in Japan.

Dear Brethren

Your letter dated June 3rd, in behalf of the Mission which you represent, giving information of the Mission School in Kioto; the wish to enlarge it into an unsectarian Christian College; and conveying the desire of the Mission to have me assist in the accomplishment of this object, reached me on Sunday June 11th. As no interests could suffer by the delay, I have taken time to give the subject the serious consideration requested in your letter.

I could have responded at once, and favorably, to the wishes of the Mission so far as any personal consideration is concerned. And reflection has developed no obstacles that need even seriously postpone my engaging in the work proposed. The Mission which you represent, with its numbers and strength of influence radiating from the heart of Japan: the American Board which it represents; and the growing, enlightened independent and generous, Christian Spirit, which the Commissioners who conduct its affairs represent, stand for too much that is good and needful in this country, to allow one who feels as I do to withhold from them whole-hearted and devoted coöperation in the work of spreading the Gospel in Japan, in any capacity which he may be capable of filling well. Every step of my experience here has emphasized the great need left untouched in the noble efforts of the present Government for the enlightenment of its people. The really commendable system of popular Education established, and which there is reason to believe will develop into permanent success, whatever the political changes of the future, is wholly intellectual. The larger and deeper wants of the soul, the moral and spiritual in the natures of the youth of over thirty millions of people, receive not a ray of satisfaction but what casually gleams from text-book translations from which all mention of the true wisdom and soul's light, has not been eliminated.

This will be no misfortune if the want can be satisfied by better means. But to whom shall they go? Buddhism, Shintooism and Confucianism, are confessedly worn in Japan, dead and crumbling systems. They have long only cumbered the ground they have occupied by sufferance and fettered aspirations which, to say the very least, only Jesus, and Immortality, and God, can satisfy.

But dear Brethren, it is my duty to say frankly here, that I have no more sympathy with the theological Sectarianism in which the free Gospel of Jesus is sought to be bound before its presentation to this and other heathen people, than I have with these same effete priestly systems they are voluntarily discarding as empty and unsatisfying. To advance any sect in its exclusive pretensions or to labor for the promotion of an Ecclesiastical System, will never engage the enthusiasm of my nature nor accord with my convictions of duty. I have got beyond that. This ever blessed Gospel, the inexpressible joy of the best, the wisest, the happiest of the race, and the hope of the ignorant and sin-bound millions around, and so near, as in Asia, must needs be borne in Earthen vessels. But I have learned to prefer the ancient sort, with their clay frailty acknowledged, to the cast-iron pots of a later material and intellectual age, borne to the discord of the sounding brass and the tinkling cymbal.

From my secluded position I have looked on with pity and chagrin, to see that this poor people must also lose so much precious time in the process of its spiritual development, must be passed under the yoke of Ecclesiastical and sectarian bondage in order — I trust, as God is merciful. — that they may know more fully in the end, "the liberty wherewith Christ hath made us free." — a part of that wisdom and grace, which is as yet to finite minds, the only compensating equivalent in the great Problem of Evil. Yet I know that these childish divisions, these petty bigotries, are not insisted on by the best of Christian laborers in this land without a blush of shame, a feeling of unrest. It is a concession, I am fain to think, to a temporary weakness. The Christian world is prepared for something better. There is evidence of it in the generous Enthusiasm that inaugurated the so called Union Movement in Japan, a ripple of the wave that crested in the Evangelical Alliance. From your higher point of observation, I know you have seen other ~~sources~~ evidences of the new force that is moving to oneness of feeling the masses of the Christian world, leaving the scribes and high priests to their solitudes. I allude to them here only in reference to the object you have at heart; a thought that has sometimes come to my mind. An institution that could catch the breath of this blessed power, and sail in the direction of these winds of heaven, while ballasted with the central Essential truths of Christianity, must, it seems to me have a fair voyage and come in freighted with Souls. This poor people need simple Christian nourishment.

This is God's world and the people's; and belongs neither to the scientific anatomist of its structure, nor to the fetiches bigot – ~~[illegible]~~, to divide out its bounties of love, and privileges of hope. Let the wise and prudent have their philosophies; these weary and heavy laden need rest.

Keeping close to the hearts of the people, in sympathy with their daily life; calling them, in *their own tongue*, and *no other*, with the voice of Him whose name is Love: – in short, abiding in Jesus for fruit, a single school of Evangelists might kindle an influence on these Asiatic borders whose impulse would be felt through the continent.

An educated native ministry, preachers, teachers, pastors, thoroughly educated in the systems of theology, not more for the sake of their conserving truths however, than the better to escape their bondage, and inordinate pretensions; largely, liberally trained in the sciences of Nature, not in slavish subserving to any man's theories, nor in cowardly subjection to any other man's doctrinal system, but fully, freely in the interests of truth in every direction; – and above all, taught of the Spirit, inspired with the beauty of holiness, – not away from the people in acerb seclusion of thought and feeling; but penetrated by the holy sympathy with men, and love for souls, which was the inspiration of the just James, the loving John, the ardent Paul, the intrepid Luther, the saintly Martyn, the devoted Brainerd: the hope of contributing to the development of such a power for good, might give inspiration to the humblest or highest who labors and longs for the Lord's appearing. I candidly confess to you my conviction that there is not a Christian organization working in Japan, that could, with any consistency, undertake a work of such promise; so in keeping with the Evangelical Spirit of the age; and so fraught with unlimited blessings to the people of this country and of China, if it be not the Mission of the American Board. Your letter opens with a reference to the fact that my thoughts had been directed to your Mission in the interests of the Christian converts here. That interest was but the expression of this conviction. Most of these converts, a far larger number I think than I have informed you, will join your Mission, if it please God for training in Christian work. And now, finally, I express my willingness to undertake any part in furtherance of this great effort for the spiritual enlightenment, moral upbuilding, and Christian liberation, of this people, for which I may be fitted. It will simply remain for the Board – or for the Mission on the authority of the Board, (according to your customs), to make an appointment, (which I should prefer to be for a term of years) setting forth somewhat definitely the special work it is desired I should undertake.)

There remains for me only to add

a brief statement of my present circumstances. My term of service here expires on the 7th of October. On account of my family, however, who need change very much I had hoped to get away sooner, — perhaps early in August. The latter is my vacation month, and it hardly seemed desirable to remain through vacation for the sake of the five weeks work in Autumn; although the circumstances of my Christian boys may make that ~~desirable~~ advisable. Early in May I received intimation that one of two Professorships in the Kai Sei Gakko had been tendered to me, and on the 1st of June some ten days before your letter came I received a communication from Yedo, from the Acting Superintendent of the Kai Sei Gakko, through one of the Graduates of my school stating that my appointment to one of two (and perhaps of three) Professorships, subject to my choice, depended only upon my notifying the Department of my willingness to accept. Acting upon a feeling inspired in part by a passage in a letter of one of your number to me, in view of events occurring here early in the year to the effect that "it would be a misfortune to the cause of Christianity in Japan for me to leave the country" — I sent a letter which left on the 3rd (third) of June, still over a week before yours came, accepting the appointment, and expressing a willingness to work in any Department in which I might be most useful. More or less definite calls to service in other places, from time to time, I have declined, or disregarded, intending to return to America. It is not for me to suggest methods in which I may be helpful in accomplishing the objects set forth in your letter. Those are details which will require further acquaintance and consultation. There will be no difficulty, I think in freeing myself from other engagements when the time has arrived for doing so. Nor am I accustomed to counsel delay in anything that waits to be done. The reference to that possibility above, was in view of circumstances in America that may seem to make the present an unfavorable juncture for raising money for benevolent objects. But it is rather for the Mission and the Board, than for me to weigh them, I merely mention some of these in closing. The financial distress to which you have alluded, and which has, as you say, influenced the counsels of the Board hitherto. There are besides during this year the distractions of the Centennial season; those attendant upon the Exposition; the depressing influence of the ~~Presidential Election, and the recent~~ controversies and consequent discords among the Congregationalists, from whom a portion of the funds may be expected to be drawn, to be considered; — all of which have no doubt occurred to your minds.

With fraternal Greetings
I am, Dear Brethren
Yours Very Truly
L. L. Janes.

L. L. Janes
Kumamoto July 4. 1876.
Rec'd Sept. 5.

Extract from a letter of
Capt L.L. Janes of date [To] J.H. Neesima]
July 8(?) 1876.

Down to the time of receiving your long letter of 14" June, I had not even the thought that I could be usefully employed in your School now. I learn also by a letter last mail from Mr Stout, that the Professor Learned mentioned in one of your letters, is actually at work with you. And also — quite voluntary information from the same source — that the instruction is given in the old method pursued in many of the Government Schools, that is from English text-books but in the native language.

I have no experience in that method of teaching except a very little from observation on my way hither. I would be useless in a school where it is pursued. I have never employed an interpreter in the school here. One was furnished me when I came but I had no need of him & he soon left. Still you are aware that I do not attempt to speak nor profess to understand Japanese.

Capt. D. D. James to J. D. [illegible]

July 8? 1876

Rec'd Sep. 5.

✓

Does not know

"Japanese -

(Extracts from Capt. L. L. Janes letter)
– To be forwarded to Mr Clark. –

Capt. L. L. Janes to J. D. Davis

Kumamoto Japan July 8th 1876

My dear Mr. Davis,

My reply to the letter of your Committee was written some days since on the 4th but was laid aside for a little further reflection. My letter has been too long delayed. We are in the midst of the closing up work of the school year, getting ready for examination, and I have not been so free as usual for thought and other matters. In regard to my appointment at Yedo, it is likely as not that you stirred that up: although I have been desired to come to several other places also. I had come to the conclusion that it was better for us to go there for say a year, having yielded to solicitations from there, and sent an acceptance as stated in my reply to your Committee. I still continued to feel so after your Committee's letter came for you will remember that it was somewhat general, and the only definite work it pointed out as expected of me, was, first to raise money for endowments in America. I thought that might be best: partly on account of the circumstances mentioned at the close of the other letter in regard to the difficulty of raising money rapidly just now for your school; somewhat also for the sake of the complete change it would make from the isolation and seclusion of our life for five years here, the effects of which we have begun to feel seriously in my family, I furthermore felt that as the work of any department in the Kai Sei Gakko would be to me insignificant, or at least very light indeed, as compared with what I do here, I could then have time to arrange my materials and plans, the better to serve the enterprise in Kioto, in America. And to this, so far as I felt at liberty to interpret the leadings of Providence, I seemed to be directed, in the fact that I had sent all they wanted from me in the way of an acceptance, before the letter of your Committee came.

Soon after the letter came, I received a letter from Mr. Isa (one of Capt. Janes' Xn graduates who had consented to go to the Kai Sei Gakko — the Imperial College at Yedo — to take a course in Civil Engineering to [illegible] imprisonment which he had already suffered at the hands of his relatives for 100 days, and who on his way to Yedo paid us a visit at Kiyoto L.L.J.) and others from him to the young men here came, in which he very strongly urged the need, as he expressed it of my going to Kioto. In the few minutes his "friends" allowed him to have with his old teacher after his release just before starting, he had urged me just as strongly to say I would go to Yedo, and requested permission to carry assurances that I would do so, if wanted. Without paying the attention I ought to have done, perhaps, to his letter, and in view of the reasons which had weighed with my mind, as narrated above, and being pressed with other writing, I sent a brief telegram to him to the effect that, "for the present there had been no change in my determination as expressed to Mr. Yamasaki by letter and to himself personally when here" In addition to this I should say that I am under the impression which I believe ~~to be~~ is quite correct, that but short engagements (six months I think) are made with the instructors in the Kai Sei Gakko

I was also informed, even in the letters tendering an appointment to me, that there are always numerous applicants for positions there and that it is very difficult for the authorities of the school to secure suitable men, owing to the persistent and strong pressure made on the Department of Education by whom the appointments are finally made, in behalf of these needy ones. I was also informed in these letters that the Director (temporarily absent) knew of my work here, and the vice director was but carrying out his wishes in making the request, and that both are "true and earnest Christian men". This was pressed as a further inducement which I valued, but chiefly in its relation to ~~my~~ the experience of my boys here. I thought that as I must leave Kumamoto, in the face of their folly here to go and work there might do a little good, even by reflection. I felt in view of all these circumstances, that there would be no difficulty, and with perhaps not the least prejudice to the interests of the Yedo school, in terminating my connecti

with it, to take up work in conjunction with your Board, when the most fit time for that had come, in the judgment of the Mission and the Board. Now is there anything that you desire of me in anticipation of the part of the work in America?
I am willing for anything that will be for the final triumph of the undertaking your Mission has at heart, and the immediate welfare of the young men I have seen suffer and triumph here, as Evangelists of the Truth, to their people. They need and must have all who will take it your own special instruction in all that pertains to the office for which they are designed, theoretical and practical. It will make a large class, if all go. I have not urged and will not request one. They must get their formal Theology from you. And you don't know what a blessing I esteem it for them, that one who is willing to take his Theology from the lips of Jesus, is to train their methods of thought in those high themes, who were in such turmoil a few months back. And then what blessed opportunities they will

have for guidance and practice in preaching and church organization under the many members of our noble Mission. You will find them far better informed (I speak with the partiality of an instructor) more capable of intelligent study, in any text book in English, better established in character I think than you anticipate, and withal, very humble, possessing only what I have always encouraged; a manly self respect, capacity for independent thought and a fearless heroism in the love of the Truth.

Mr Ise says that you asked if they could not instruct in Algebra and Geometry. They have had two years, some more, practice in teaching. Under proper superintendance, I would prefer some half dozen of them as tutors in these two branches and many others of the elementary scientific course here to seven eighths of the foreign instructors in the country at present; although I know that systematic instruction is more a matter of men than of methods. It has been ever a central principle of the school here to learn to impart as well as to acquire. x x x x x x x

There is a great good work going on here during a short time past, of which I must tell you. The Governor of the Ken has been building a large school modeled in buildings and appointments on the English school, in another part of the city. I do not allow myself when I can avoid it to judge the motives others, even those of an official. But it has been recognized as both an effort to absorb and make a substitute, in the end for the English school; and, at the same time, to draw up the irreconcilable reactionist class, the anti foreign element, of whom the Ken rei (Governor Lord) has a wholesome dread and set them in the way of progress. With a pupil of Mr. Fukuzawa's school in Yedo as Superintendent of English Instruction at a hundred dollars a month, who can neither read English nor speak it under-standingly, and a man just out of a three years term of imprisonment in the vilest of prisons here for attempting an insurrection against the Prince and foreign innovations, about the time (we came here, for head manager, the progress made toward either end has been slight. The institution has been organized a few months.

The graduate (of Capt. Janes School J.D.D.) of whom I have told you as having been dismissed from his place in a common school during our troubles; the same also who, with others told me in my first (J.D.D.) efforts to tell them of Gods love and Christs sacrifice "that whole thing is a lie", was somehow accepted on his application as an assistant, at a miserable compensation — less than my cook has. (He is one of those I have characterized above and sure to come to you.)

The poor boy kindled a profound interest in the Great Truth — in the school. Numbers of the half wild students have provided themselves with Gospels, from the several stores, where we have them on sale, notably with translations of Matt. and John. The boy, Kasaki, comes to me continually for consultation. At a recent interview he said he had for the better part of the night before, some twenty of the young men pupils around him in one of the large rooms of the school, asking questions, reading, commenting, and seeking light; and he added that he scarcely slept all night. It is a blessed work in one of the darkest corners, and among apparently the most impenetrable materials. He said that they were very earnest, the former opposers most so; declaring that they had been deceived about Christianity, and expressing regret for their former antagonism. The point was then to ask advice. "I am afraid they are too hot" he said. "Fan them fan them" I told him. "let the opposition do the cooling", and he keeps calmly and quietly at work, and no one molests him. He comes daily to the early morning recitation in History for the benefit of the review.

× × × × × × × × × × ×

The Rev. Mr Maundrell, (Church Missionary Society. S.D.D.) of Nagasaki accompanied by Bishop Burdon, of China I believe, visited Kumamoto on the 15th June as I am informed by one of the boys who was ~~left~~

cared to keep the date) The former had expressed a determination, to come over here, just before the breaking out of the troubles to Mr. Stout.

They stopped at a native hotel, where, in the evening, they met some of the boys who had been seen in the streets, and invited to call, by their attendant, another Kumamoto boy who had been to some of my Bible classes. The subject of discussion, (for the conversation took that form) was chiefly and principally Baptism. And its importance was duly set forth to the young men. On being charged with indifference, they replied in substance, that there was always a greater danger, from undue exaggeration or exalting the ceremony. ("You do not despise the ceremony of Baptism do you?" asked the Bishop. "No! we certainly do not despise a command of Christ" replied Mr. Miyagawa. "but if it is made to precede a genuine Baptism of the Spirit. I do despise it as a ceremony". "What are the leading principles of Christianity"? "Love to God and love to man" the boy replied. "No" said the Bishop.

"First there is a Great Creator, then the Savior" (I suppose he meant the *doctrine* of a Savior) "*then* that is *third*, love to God and love to man" Next morning the two gentlemen called and sent in their cards, at my house, We had time for but a few minutes conversation, in which I learned to like the voice and face of the venerable Bishop, but I was called to school by the morning bell and they accompanied me to the recitation room. In the course of brief conversation there, the Bishop said, "we just came over to see the city", and "I think, sometime, when we get our missions started all over the country, it would be a good place to have a mission established" "Excellent," I replied" there is plenty of room, plenty of room". They had assured the boys the evening before that "all the world would one day be baptised". Then I hoped that it might be indeed in the boy Miyagawa's sense; for I thought of the thousands who had been dying during our five years here, whom venerable Bishops will never overtake," to my question this evening, Mr. Iwai said

"The impression left on my mind and heart; by their words, and looks and manner, was, that they thought we are not Christians at all."

In the hope that Jesus thinks otherwise

In His own love

Yours

(Signed) L. L. Janes

Kumamoto, July 8, 1876.

Rec'd Sept. 5.

Copy of Capt Janes Letter

(copy of Capt L. L. Jane's letter)

Kumamoto Japan.
August 1st 1876.

Revds Davis,
Gulick & Gordon: - Dear Brethren:

Your collective letter has just been handed me: and I turn my pen for a few moments somewhat in haste from Examination and Class standing papers with which I have been occupied throughout the day, to write only a brief reply. I do so that you may be as promptly as possible advised of the conclusion of my connection with the Kai Sei Gakko. (Govt College in Yedo) The two letters which I enclose will, I think be sufficiently clear to explain themselves, and they will save me needless writing. One (letter) to the boys here, I have borrowed for the purpose: and you may kindly return it to me when convenient. Both are from a Graduate of our School, ~~Mr~~. Mr. Ise's class.

I will not be "invited" to the Kai Sei Gakko by the Educational Department where appointments to that school must be made, - at the instance of the K. S. G. authorities. This is not in the least unexpected to me. It was perhaps too much to expect that officials would put themselves out of the way to set the seal of their approval on all that has caused trouble here, in the face of the opposition:

or that they have back bone enough, Christians though some of them may be, so signally to express their satisfaction at a semi-official school – and the work in it, whose most marked result – so far as they see it, is to "make" or "educate" "preachers". – It seems by the abstract of my letter of acceptance, or willingness to accept rather, in Mr. Yamasaki's letter to the boys, that it (my letter itself) – was much more reserved and indifferent, than I remembered when I wrote to Mr. Davis, and perhaps more so than the K. S. G. authorities deserved. However that may be, it would have been impossible for me to join the crowd of place seekers in this or any other land, even if I had had the slightest desire for this particular position. But I have said enough in my other letters fully to express my views in regard to the whole matter of my going to Yedo. These letters have been here a few days or over a week, and I much regret now that I did not send them to you, as I thought of doing for one moment, immediately.

Perhaps I have treated this Kai Sei Gakko business too lightly. It certainly has not been out of disrespect to either the Institution, its Authorities who kindly introduced the subject to me, nor the officials. But I have been pressed with work, and am tired: and in very truth, exceedingly indifferent – to some things.

And now in regard to our business, this settlement of the Yedo matter simply substitutes my return to America for our going to Yedo, in all I have written heretofore in reply to your letters. For that was the determination I had reached before the letters came from Yedo requesting me to consider an appointment there. Do you think that still is best or is it not necessary in view of any circumstances known to you: that is your not being authorized to make any engagement or take any formal step in the direction of a college without the direction of the Board. You see, there will not be time for correspondence between us and Boston during the time that I shall be definitely engaged in Japan. = till October 7. Now in the judgment of such members of the Mission as you can consult, would it, or would it not be best for us to go then to America, and I, if God will, - to Boston and do the correspondence by word of mouth.

I would like, only so far as that is convenient - to reach some understanding as soon as possible as to our destination, which will direct me as to the disposition of our household property - for I may say that for several reasons I have determined to remain here till the close of my term. We have entered upon the hot weather, and it is usually pleasantest to pass it quietly at home. But during the month I hope to make such disposition of our effects &c as will enable me to move promptly when the engagement is out. I think a larger number of the boys of this school will go to you than I have mentioned in my letters. It is my desire to see as many as may be fairly off before I go. And I wish to thwart any efforts that may be made to annoy them or interfere with their free movements, as has been threatened. It has been suggested that the Graduating Class (all Christians but one or two) might be kept back to instruct in this school. That is not necessary, and I can prevent that. However there is manifestly a great softening of the ill feeling and prejudices generated during the difficulties and persecutions. They have almost disappeared. The troubles would ~~had~~ be ~~[illegible]~~ worth all they have cost of suffering and anxiety, in the wonderful lessons and powerful influences for good, they have afforded the poor benighted people here. I think I shall look back with wonder over the changes the progress, the transformations I have witnessed here, when I have passed the veil that separates the things of time from the affairs of the eternal world.

I add an item of information for Mr. Davis, as I must close for the present.

Seventeen of the boys were baptized on Sunday: and after an earnest effort to set before them as the last impressions to be carried away from our parting services — the Cross of Christ — the mystery of Godliness. Christ Crucified, the wisdom and the power, transcending wisdom, and yet sufficiently manifest — as the hope of the world, and the mission of the Evangelist and preacher, — his surest weapon most convincing argument, most effectual appeal. — We partook of the Lord's Supper. All our hearts, I feel sure, judging by my own, were kindled with a profound faith in that most affecting of all the promises made by God to man, "Lo I am with you alway" and "even unto the end of the world". — There are still other Christians, the above not numbering all by quite a little additional number who are quite ready for any responsibility and almost any work.

Somewhat in haste

With much love and great joy ~~in~~ the work.

Signed) L. L. Janes.

P. S. I had no thoughts of either the baptism or the Lord's Supper till late Saturday evening and as I yielded only to the solicitations for the first presented by one of the Christian boys deputed to request it of me. I felt the latter to be appropriate. L. L. J.

Davis & others, Kumamoto,
Aug. 1. 1876 —
Rec'd Sept. 5.

St. Dennis, Feb. 2, 1877.

Rec'd Feb. 4.

2

[St. Dennis P.O.
Relay Station, B.&O. R.R. Md.]

St. Denis Md.
Sat. Feb. 2nd 1878

Dear Dr. Clark

I received your gratifying letter dated Jan. 23rd on Monday last the 28th on my way to the city. Already slightly ailing with a cold, I returned that day in a driving storm and have been laid up throughout this week, quite unable to collect and arrange my thoughts, or put pen to paper. I have therefore to crave your indulgence for a few days in responding to your request for my views upon a few designated. It will be a pleasure to me; but from the importance of the subject lying as it does at, ~~across~~ the very threshold of our work, I should be glad of an opportunity and to be able, to put my views — which are fully matured and clear upon the whole subject, in a more condensed shape, and favorable light, than is possible to me just for the moment.

Much regretting this untoward circumstance and delay

I remain
Very Truly & Fraternally
Yours
L. L. Janes

Rev. N. G. Clark D.D.
Foreign Secretary A.B.C.F.M.
No 1 Somerset St. Boston Mass.

- Copy. -

Ōsaka, Japan. April 16th 1877.

The Members of the
American Board Mission in Japan:
Dear Brethren:

Mr. Davis communicated to me on Saturday the Resolution passed at the recent meeting of the Mission inviting "me to connect myself with the Mission before leaving Japan, to the end that I might represent the Mission to the churches at home," &c. Fully appreciating, I think, and gratefully valuing this further testimony of your Christian esteem and confidence, it must not seem ungracious in me if I express myself so frankly as I feel compelled to do in reply.

I had not expected nor wished to take up this question here; but my mind is so fully matured in some directions now, that no harm but only good can come of a free expression of it.

In the first place this Resolution assumes so much, that common prudence and a proper regard for my position before you and others, impel me to say frankly, officially, what I have already said to some members of the Mission; - there is no certainty, whatever, that I shall ever return to Japan in any capacity, or for any purpose. To make this more emphatic, in view of this Resolution, and out of regard to my own name I desire to add - though it would not be otherwise necessary - that in my own mind it is not even very probable that I shall. While, and just so long as, there are questions of detail and of very substance even, open for consideration in regard to work in connection with the Mission which I have had a desire to undertake, or which has at least been contemplated, it is simply my duty to myself, to hold myself open to the leading of my sense of duty, wherever I may be; and to the consideration of any call of duty that may come to me elsewhere. That there are such questions, members of the Mission know, though this is not the place and time to consider them. To this may be added in my own behalf, that so long as there are questions of duty and of personal fitness in the premises, remaining in my mind, I shall certainly maintain the position of entire independence and freedom which I now occupy.

In the second place, it is my present determination never formally to join any Mission, nor any organization of men especially for Christian work, in which my liberty of action is put into the hands of others; or in which my methods are to be prescribed to me by an indefinite number of other men. "Teaching A. B. C." – as it has been expressed by one member of the Mission – organizing and conducting the Department of elementary science in a Mission training school – prosecuting the endeavor to inspire young men here with the love of Jesus, to the end that they may love their own poor people more, and more wisely – is a work all difficult enough in itself – according to my experience for five or six years, – without the added burden of divided responsibility and conflicting plans. Observation teaches me that it is so much easier to sit and speculate and theorize over this and other phases of Christian effort, than it is to go and do the work, that the temptation to one class of minds may become the most serious obstacle to the hands of others.

And in the third place having had, hitherto, no formal connection with the Mission, and never having met the Mission in business meeting except on one occasion, it is impossible that I should be sufficiently well acquainted with its work fairly or adequately or satisfactorily either to myself or the Mission, to represent it to the churches interested in its work at home. I am not qualified by either education, experience, or associations for such a work. Nor is there any emergency that calls me to it, as members of the Mission itself accompany, and others are shortly to follow us to America fully qualified by long association and intimacy with the work to represent the Mission.

I shall represent you at home dear Brethren, if spared to be there; but it will be in no formal capacity. And I shall carry you individually and all your work for men in Christ, so far as it is my privilege to know of it, in grateful remembrance and a prayerful heart.

With Christian and Fraternal
Greetings
Humbly, Yours,
signed) L. L. Janes.

Japan Mission.

Osaka, Apr. 16. [illegible]7.

Rec'd May 21

Inf. Pd.

$750.00 (Copy.)

Yokohama May 9th 1877.

At sight pay to the order of D. C. Greene Station Treasr. the sum of Seven hundred and fifty dollars, in Mex. dollars value received and charge the same to account of

L. L. Janes.

To A. H. Adams, M. D.
Treasr. Japan Mission.
A. B. C. F. M. Kobe.

(Copy.)

$750.00

Yokohama May 9th 1877.

At sight pay to the order of D. C. Greene Station Treasr. the sum of Seven hundred & fifty dollars in Mex. dollars value received and charge the same to account of

L. L. Janes.

To A. H. Adams M. D.
Treasr. Japan Mission.
A. B. C. F. M. Kobe.

True copies, both endorsed D. C. Greene Sta. Treasr. Attest, DeWitt C. Jencks. Treasr

Kobe, Japan. Feb 22nd 1878.

Capt. L. L. Janes to the
Japan Mission.

Osaka, Apr. 16. 1877.

Capt. L. L. Janes.

Elk Ridge Farm. Oct. 1. 1877

Recd Oct. 4.

no human being knows them—collectively—as I do. I have lived next to their hearts for years, and have seen them patiently, heroically, *suffer*. And when I think of the thousands there who might be numbered with them in the work they are beginning, I am impatient with the beggarly elements that occupy and trouble me, in *this* land of plethoric abundance. Hard times—indeed! for *souls*, in Japan.

This is no answer, of course to your good letter of some weeks since. Nothing in it indicates any difference between us as to methods. Somewhat in haste, but with heartiest sympathies

Yours. L. L. Janes.

Elk Ridge Farm
Saint Denis P.O.
Md - Oct. 1st 1877

Dear Dr. Clark

It is with the utmost regret — regret which I cannot fully express in the short time I have, tonight, to write this note, that I am compelled to acquaint you with my utter inability to attend the great meeting you are to have tomorrow at Providence. Down to the last moment I had hoped by extra work to accomplish duties that were pressing me, — and perfect my arrangements I had had in view, which would have enabled me to leave tonight. I know your time is just now specially precious and preengaged, and the details of my little affairs would not interest you, and

I omit further reference to the causes that prevent my leaving just *at this time*, than to say that my preparations for the comfort of my wife and five little ones this winter seem by one stress and another to have been crowded into these few weeks; and that I am *sure* you would say it was my duty to remain with them if you knew the circumstances. With carpenters on one side, painter and plasterer on the other; shut in to one room, *almost*, for some days to come; and wife without permanent assistance; indeed in a day or two to be without *any* help. I cannot find myself free to leave them. I add, only;—my mother, sixty seven years old and feeble—has come six hundred miles, for a little visit to me; the last, she fears.

When I think of "Japan day" the temptation is very great; and if I really thought that my bodily presence would be of any very great service or help towards the furtherance of the plans of Our Board for Japan—might be too great.

My heart is in Japan, with my boys. My daily prayer and constant longing is that I may be spared to see them and hundreds yet to be like them—in God's good time.

In your meeting do not forget those young men! No man knows them—

Saint Denis P.O.
Relay Station B & O. R.R.
Maryland
January 7th 1878

Rev. N. G. Clarke D. D. Foreign Secty. A.B.C.F.M.
No 1 Somerset St. Boston Mass.

My Dear Dr. Clarke. On Thursday last on my way to the city I received the letter of Treasurer Ward asking the repayment of the funds advanced to me by the Mission in apan as travelling expenses home. I wrote in reply to relieve the Treasurer and the Board of any anxiety concerning the funds - adding in some necessary haste, in the midst of ngagements in the city a few words to yourself. Upon reflection, and in the apprehension that I had not taken the full meaning of the Treasurer's letter, I embrace this earliest opportunity of writing you more fully. I am doubtless wrong in the feeling which I had entertained that the authorities here in America could be as fully informed as the brethren of the Mission of the circumstances under which money was tendered to me there. Upon reflection I am even inclined to think that you may not have been aware of the fact at all - no allusion having been made to it between us, that I remember. You will therefore excuse a few words of explanation. When I left Kumamoto, it was with an almost concluded determination to return to America for the rest of which we stood in need. Although I had been urged to give my aid in reorganizing the Gov't. College in Osaka, I did not conclude to attempt the work until after consultation with the members of the Mission in Kobe. Upon engaging in that undertaking at the urgent solicitation of my boys in Kioto, who naturally wished to keep me longer near them, as well as of the Japanese authorities, the funds I had provided for travelling expenses I transmitted home. After half a years work or more, during which the fuller mutual acquaintance of the Mission brethren and myself, which was desirable, was gained, the illness of the most of my family of Typhoid Fever, of which our little boy was confined over eleven weeks - and his mother over a month - and the increasing suffering I endured from over use of my eyes with glasses wholly unsuitable, made it necessary for us to leave and continue on our homeward journey as speedily as the bed-ridden ones of the family could be gotten in condition to go to sea. In these circumstances finding myself almost without funds, I had determined to procure in Yedo on the way, the temporary aid I needed of Mr. Bingham, the American Minister, a former townsman of mine, the friend of my father, and partner of my Instructor in Law, The members of the Mission becoming, incidentally, aware of my condition, with some insistance and great kindness, pressed upon me the arrangement which now furnishes the basis of the application of Mr. Treasurer Ward in the discharge of his duty as custodian of the Board's funds.

There was more in this transaction than the loan to me of funds as travelling expenses. A mere business transaction of that nature would have been settled by me with a promptness and haste born of aversion to debt, growing out of experience. Had it been that alone the better judgement which for some time deterred me from accepting the kindness at the hands of the Mission, and allowed me to do so finally only with many missgivings and much reluctance, and not until I began to cast a forward look and realize the attachment that was drawing me more and more to its members and their work, - would have easily prevailed. It is not for me to discuss the motives of the dear men in Osaka and Kobe - one of whom watched over my sick ones with an unwearied care - repelling every offer of remuneration - another of whom now in this country wrote himself on my heart by sheer force of personal excellence of character, as one of the noblest and dearest of men, and all of whom were kind enough to shame desert of mine. It has never occurred to me that they wished to bind me in the least, or in any manner. It was an open, free, undisguised expression of love, trust, unconscious gratitude even possibly, and appreciation of the aid I had, through God's goodness been a very humble means of giving the Mission work in their hands. It was a generous and perfectly frank expression of the wish of — (I was going to say) every member of the Mission to have me return and work with them. Dr. Gordon who is near you now (I treasure his words,) said, "You are one of us, we think of and treat you as such" — Therefore let no man impute a trading sentiment of any kind to those men. Precisely in this spirit and reciprocating more fully than I would dare express there (owing to the uncertainty of my own future) every sentiment of brotherhood in the work of Him Whom in my remote corner I had tried to serve alone during five years — under personal difficulties of a nature which it was impossible for me to share with any human being; — I yielded and and let myself be put into their hands to be sent home. The anxiety and distress I had been enduring for weeks — even months in Osaka doubtless both weakened my judgement and kindled unduly their sympathies. But I do claim for the brethren of the Mission in Japan, and insist upon, their entire immunity from censure, either from the Treasury Dep't. of your Board — or the Board itself. If blame ~~falls any~~ attaches anywhere it belongs to me. No harm, not of the value of a farthing, shall come to the Board's resources through action of theirs towards me. Money can replace money, and I shall be obliged to you to see to it that no charge, of interest, or exchange or any other *just* nature be omitted from the account I wish to settle now.

I hope the above explanation will make as apparent to others as to myself, the reasons for my not alluding to this matter in my correspondence or otherwise before it was formally called ~~out~~ by the Treasurer of the Board. The reasons lie in the nature of the transaction, and are not to be sought in any low motive whatever. I have had the feeling that ~~according to~~ in the understanding of the brethren there, the particular settlement of this account here, was to be indicative to them of the decision of the question of our return. It was not formally set out in writing, but distinctly expressed by myself to Dr Adams and Mr. Greene. "If I don't return to Japan, this money will be promptly returned to the Treasurer of the Board ~~here~~ at home"; or, bringing out more fully the implied meaning. "When you hear of the refunding of this testimony of your love and confidence, you may know of ~~the~~ our decision not to return to Japan, to work with you; that will be the signal of the severance of all connection between us as co-workers in the Master's field in Japan. As expressed in the beginning of my letter, I may not take the full meaning of Secretary Ward's letter. But whether or not I have done so, I am not afraid to say that we have not, my wife and I, reached that determination; but just the opposite. I may say to you dear Dr. Clarke, that these months of silence - and possibly to you and others of apparent indifference, have neither been idle nor profitless ones - in direct view of our possible future work in Japan. I am quite conscious of an advance in in my own feelings; of a loosening up of some ~~of~~ ties that are very strong in me, which, so far as they bind or draw, do neither in the direction of Japan. I am equally sure the same has been the case with my wife. We have both fully come up to the conviction that, neither in view of the work itself practically, nor of the nature of it, would it be wise or desirable for me to set out to engage in it in a capacity different in any essential particular from that of those with whom I must work. "For a term of years", "a specified distinct salary, (more than the members of the Mission receive)" – a capacity ny whit set apart from or raised above in ffice or position that of "the brethren": none of these would do. They would not work": they would throw bstacles in the way of my working freely, be caus s of slur and cavil, difference at least, possibly f bitterness, for a little mind if ever one becomes ssociated in the work. Not a fortnight before the reception of the letter to which this ~~are~~ is some hat a reply, my wife and I had quietly in con ersation, as we had previously done without it utually determined that whatever the nature or xtent of my work, or whatever my position in it, ur salary should be that of any other member of the ission, under no circumstances more.

What that is I never learned, do not now know, nor in the least care, beyond the fact that it means simp y the necessaries of decent living. I mention this now only because it was a subject of inquiry on your part, in the cars on our return from Andover. o name, place, or position has any charm or attraction for me, in connection with this work or any other. I have suffered enough, and seen enough of man's inhumanity, to love, almost above all things, sweet obscurity. And to be remanded to it in greater measure, here, on my old farm, is just next dear to the love of my boys in Japan - and of the ~~kindred~~ service, kindred to that in Kumamoto, that might multiply ~~the~~ number of workers like them in the service of men. I don't want to be called "President" of any thing, superintendent of any Department, or a placeman of any kind. The Work and the dear young men with whom I have been associated in it in the past, these are the attractions to me, and over and above all the precious Companionship I have enjoyed while engaged in it. The power and preciousness of these no human being knows as well as myself. Happily of the best of these, [illegible] [illegible] is dependent not much on circumstances and not at all on the power of men. - I wrote you once of opposition we ~~would~~ might encounter to our return. If any exists worthy of consideration I am not aware of it. I consult only my wife and I think her enthusiasm, for the work I have loved in Japan and for my reentrance upon it, is, while calm like my own, as deep, determined, and strong. Our months of rest here, I ought to say, have been as effectual, in aid of Mrs Janes', and were, we now know, more needed by her, than myself: and the restoration of mental, physical, and nerve tone - is approximating all we could desire. There is not a spot in the country we feel, that could have done more for us in that respect. There remains but a single subject which I will allow myself to touch upon in this already too long letter. I have been deeply occupied with the subject of raising funds in this country. Opposition to it on the part of a few in the Mission has had its consideration. As I ventured to express to you also, in conversation over Mr. Wheeler's method of procuring funds for the institution in Turkey, distaste for the method would forbid, I fear, my undertaking to procure means by pittances from Sunday schools; even if my judgement did not lead me to the conclusion that it is somewhat a method of the past; and ~~that~~ to prefer the method of looking to the effect of prayer, and direct Divine influence, coupled with the plain practical business influence over the minds of men of means, of a successful work begun with small means, and proclaiming its necessity by its success in spite of pecuniary obstacles in the "day of small things". Though at the risk of being uninteresting to you I will say that I had quite independently approached the basis set forth by Mr. Davis in a recent letter to me. I quote from his letter: "I hope you will be able to secure money enough for your

own endowment, to build you a house, and to
furnish the needed apparatus for the school,
and to pay the native professors until an endowment can be raised for them here. But however
hard you may find it to be to raise money, and
some of you cannot do much in that line, I hope
you will let some arrangement be made so you
can come back. &c" – I have been repelled also from
the thought of pestering the big churches for means. They
have their "debts" to pay. The other day in Balt. I sat reading in a newspaper, the description of a new Presb. church
of fine architecture (I know of one, and perhaps two large ones now
standing empty and idle.) upon which #75.000^{00} or #80.000^{00}
had already been spent. Almost at the same moment an
envelope was put into my hand, soliciting a subscription
for the *starving*, in the city, of whom I know the number is
great.   I find as I proceed, that I have been over very
much ground, in my own mind, and touched many
details in the general subject of the college, and work
in Kioto. and have come to definite conclusions in
regard to many of them. I will add at the risk of
wearying you, but in consideration of the fact that I have
spared you many letters on the subject; — I have had
in consideration the particular detail of text-books

in different branches - Apparatus - the essential and necessary, and the unessential but expensive, I have reviewed my whole system of instruction in English, by which in the opinion of so many in Japan such unusual results were attained - with the view possibly of throwing it together in very brief form for printing, before leaving the country in the event of our return: and have considered with much thought the subject of organization, under the peculiar circumstances of the Kioto school with a special view of avoiding ~~clashing~~ two things; interference of those not directly connected with the work of the school, and the usual clashing of the two general departments of such a school, the Secular and Theological. - meantime considering methods of raising - or rather producing the moderate amount of means necessary to make the sure beginning alluded to above. While thus occupied, I may just add to complete the story - I have myself wrought in the open air, shunning books, - gained the perfect restoration of my eyes; rested brain and nerves, supported my family in the comfort and like hygienic conditions they required, and put my place here in condition to be sold as quickly as possible when I might be called to other work.

I merely note these facts, aware that in the midst of the multitudinous details that occupy your mind and time, there is no room left for such as these to suggest themselves. A single business detail brings me to the close of my letter.

I have no funds here. It is necessary for me to procure through New York where my funds sent from Osaka were invested the sum called for in Mr. Ward's letter. I have already taken steps to do so, and expect to be able to transmit the exact amount when made aware of it, without unnecessary delay. Meantime, I remain

Very sincerely and truly

Yours

L. L. Janes.

Capt. L. L. Janes.

St. Dennis, Jan. 7. 1878.

Rec'd Jan. 12.

1

St. Louis Mo.
February 14th 1878

My Dear Dr. Clark

I have the pleasure of enclosing herewith the paper requested in your recent letter. It has been difficult for me to foresee just the points to which it might have been most desirable to have me direct my attention. Hence the inordinate length of the paper, - my desire to make it complete - so far as I was able - as a whole plan. I have written wholly from the head, scarcely having put pen to paper upon the subject before; though I have given the whole subject of education in Japan a good deal of very careful thought - and not least at this great distance from the scenes. I do not consume more *time* in correcting and removing minor errors, which may occur through the paper, as a result of its somewhat hasty preparation. Let them be overlooked for this reason.

I have reserved a word for this letter upon one point perhaps already too much dwelt on in the paper, - the question of English as a Medium of instruction in Mission lands. I know the whole history of the subject as it affected India, - the Dr. Duff enterprises there, - knew them six years ago. when the subject was one of immediate and anxious consideration. I got through it then with what success the school must bear its own witness. But to the matter of this subject itself a few words. In no one respect is the field in Japan so "exceptional" as you rightly declare it to be, as in this of language. I think I have shown that. All the great peoples, the Chinese, the Hindoos, have each a language, with, of course idioms and dialects; but the Japanese at present is all dialect; resulting from its insular position, and the character of the people, and their political institutions, resembling in many respects those of Early England. In India the Dr. Duff, or English schools were made stepping stones to place under Government. There is no motive to this in Japan. ~~In India~~ English is taught, in a way, in every (I believe I may say to a certain extent every) school in Japan from the Kei Sei GakKo to the common schools among the hills. In India there was hatred of the Christian religion intensified by all the interests and considerations of caste. In Japan calls multiply on the school for messengers, to preach the Christian religion; with offers to support them; Mr. Davis writes me - "from opposite ends of the Empire - points six hundred miles apart." In India the Government is foreign and uses the language

intensifying from political reasons the tenacity with which the local idol:
atries are held.
in question. England failed of establishing a secular re:
lations in Japan: and neither the fact of his being a
Christian nor that of being a proficient in a foreign
language is apt to recommend an applicant to office
or favor; if indeed it affected his prospects sensibly
either way. except in the sight of individual officials.
Now there are some considerations hardly pertinent to a plan
of instruction which however may not inappropriately be
mentioned here.

We cannot wisely ignore the universal and intense hunger for
knowledge, of the young men of Japan, and the ~~universal~~ general deter:
mination of students to possess in a foreign language, a key
and help to its acquisition. To do so is to drive some of the best
class of students, to the Government schools.

The readiness of the Japanese at lingual studies, once doubted
but to my experience demonstrated beyond a doubt; — and
the fact that a language well learned, is an education
in itself, are considerations worth weighing.

The elevating influence of English literature and its
essentially Protestant Christian character — apt to be overlooked
in its home — but very apparent when looked at from a
distance — may be remembered.

And finally the consideration and character as ed:
ucated

men amongst the poorest and humblest of those whose pastors they become, which it would help to throw around those students who go forth in that capacity from the school - is worthy perhaps of some attention.

With grateful appreciation of the kind expressions your letter contains, towards Mrs. Janes and myself - I submit my paper to your indulgent consideration.

Sincerely and Fraternally - Yours
L. L. Janes.

Rev. N. G. Clark D.D.
For. Secty. A.B.C.F.M.
No 1 Somerset St. Boston Mass.

after the short period suitable for travel in Spring, it would be necessary to defer our departure until September at least, when we might have the company of the other two families in returning.

The enclosed letters were mailed to Dr & Mrs Berry, long ago. They came back to me yesterday from the Dead Letter Office. Will you kindly have the envelope addressed and mailed from your office & oblige

Yours in Christian Love

L. L. Janes.

Rev. N. G. Clark D. D.
For. Sect. A. B. C. F. M.
No 1 Somerset St Boston Mass.

Saint Dennis P.O.
Relay Station B & O. R R.
Md.
April 2nd 1878

Dear Dr. Clark. **Rec'd Apr. 5.**

Your two very gratifying letters of the 14th and 15th Ult. — the one containing the favorable views of the Committee, of the Plan submitted to you, of education in Japan; — the other notifying me of the telegram from the brethren in the Mission, came to me in due time, ten or twelve days since.

In reflecting upon and looking up the materials for the formal application, requested in the first of these letters, I find that it will be better for me to have the Manual mentioned in two of your letters. For at least one reason, there may be "Forms" in it which will shorten the papers called for: — notes of Christian Experience and doctrinal belief, — records of

Church membership, Medical certificates &c. The Manual has by some mistake not been sent to me. I saw a copy in Osaka, but paid little attention to it. The Enclosure mailed to me from your office, accompanying your letter, in which the Manual was mentioned as sent, was the letter of Mr. DeForest published for private circulation instead.

I earnestly hoped that we might have been able to start in return for Japan this Spring. As I wrote you in the winter, Mrs Janes then mentioned May, as the best Spring month for travelling with children, and for her own convenience, and that she could be easily ready by that time. Had all the preliminaries been definitely settled soon thereafter, we could most probably have then fulfilled our expectations. But as my wife now thinks that, as the time is so short it would be impossible to be ready so soon. And it does seem like undue haste. My only wish to return in Spring was in order to be able to start fair with the school year in September, and have time for organization, and to have the material for organization at hand before the young men make engagements as pastors, or get scattered. But there may be no great evil in their seeing a little extra-school life before undertaking duties as Assistant Instructors. I am led to think too, that over-haste in returning to work,—and, more especially for my wife—to the privations of the Mission life, and separation from her family here, may result in slower progress in the end, and that a longer rest will serve the purposes of the work more effectually.

356.

St. Louis Mo.
September 17th 1878

Rev. N. G. Clark D.D.
Secty. A. B. C. Foreign Missions
Boston Mass.

Dear Dr. Clark your letter of Aug. 22nd was duly received and also the favor to which it alludes, the Manual of the Board. Apologizing for the delay, and regretting the suspense my silence has occasioned you, I am still unable to give a more direct answer to the main inquiry than that expressed in your letter. You state; "I have heard indirectly, that for domestic reasons you were proposing to defer further consideration of the question, until next Spring." In view of the substantial correctness of this information, through whatever source it may have reached you, I may be spared the necessity of any further details. I will add, however, that a Paragraph in the Manual referring to health certificates; and especially my anxiety to avoid as far as human foresight might enable me, the possible necessity of putting upon

Cephas L. Jones

the Board the burden of needless travelling expenses after our contemplated settlement in Japan, have been considerations forced upon me in this interval.

We are all, well, physically. For the greater part of a year my eyes, that were suffering from over-work when I saw you, have had all their wonted strength.

But the strain of our entire isolation for five years, and of the terrible sickness of Mrs. Janes and our little boy in the sixth year, of Typhoid Fever, and of my wife's confinement immediately after, at the close of the long journey, was very great.

My Sympathies, heart-longings - and most fervent prayers are all directed daily and almost hourly to my boys, and their work, in Japan. I hear little; but sufficient to impress me with their own steadfastness and growth - and the simple grandeur of the work they and their companions are permitted to do. It is very cheering - to say the least - to me.

In the spirit of those prayers, and with the kindest regards I am dear Sir.

Sincerely Yours

L. L. Janes.

very b
prosperity [illegible]
a degree of economy that no other
missionary has attempted and yet
they are asked to live on still less.
I am sure that if you knew all
the circumstances this would never
have been done

I have said nothing to Mr
Greene in regard to this letter. Bu
I feel that if you fully knew the
circumstances this would be remedi
It must be done soon for these
are the simple facts of the case. i
the Board do not provide wha
it is pledged to give to all of it
laborers they must seek it from
other sources much to be regrette
as it will be by them and a
interested in the good work in
which they are engaged.

Hoping you will give this ma
your immediate attention and relieve those w
are now borne down with constan
care that interferes seriously with the
health and usefulness.

I remain
Yours sincerely

is

Yokohama, Jan. 3. 1876.
Rec'd Feb. 3.

a 30

Yokohama Jan. 3d 1876

Dear Dr Clark,

I have learned with great regret that the salaries of the missionaries of your Board are to be reduced from the beginning of the year. As I feel a special interest in your representatives here I wish to say that I believe such action to be a most decide mistake. You have a band of laborers in Japan of whom you may justly be proud and who in the few years that they have occupied the field have done a noble work but there is a degree of eco omy that is suicidal.

I wish especially however to state the facts concerning Mr Gree He and his good wife have bee laboring in every possible way

they
they might very well get along
this last notice of a reduction
came. It has completely disheartened
them and unless some change is ma
soon they will be obliged to give up
the work. I know this to be the
case. We have two children and
we are obliged to practice rigid
economy to live on twelve hundr
a year. To support a family like
Mr Greene's on eleven hundred and
twenty five is impossible. Every
person who is acquainted with
the facts says it costs about one
third more to live here than in
China. Beef is 18 cents a pound, pork
10, mutton 25, veal 30, butter 45 to 6
cheese 35, flour 9 dollars per barrel an
eggs, fowls, fish, and vegetables dear
er than in Boston. And this is
all in Mexicans instead of currency
Even rice is quite expensive owing
to the heavy taxes on all produce
My own family expenses the last quar
were $825.00. We hope to save enough

aware tha
the salaries of your Board are the
smallest paid to any missionaries
in this field. Your representatives
have manifested a spirit of self
denial that is worthy of all praise
I do not know in regard to your
other fields but I can say that
no missionary living in Yokoham
should have *one cent less* than
the allowance of our Board which
is $1000 for man and wife, and $100 dollars (all in Mexicans) for each
child. I am the only member
of our mission that is satisfie
with even this amount. All b
myself have voted to have it
increased

I can truly say that Mr an
Mrs Greene are two of our most
highly esteemed and valuable mis
sionaries. Their salary since coming
Yokohama has never been sufficien
It is *utterly* *impossible* for them t
live on the salary proposed. The c
stant anxiety in regard to their me
of support has been a constant dr
which their energie. Whethe

Rev. Henry Loo

me expended in dep

358.

Yokohama Feb. 23 - 1873

Dear Dr. Clark.

Mr. Loomis received yesterday a telegram from my brother - Mr. Greene of Kobe - requesting him to let you know of the late important step taken by the Japanese Government.

He was unable to inform you himself as the mail for America had left Kobe before the measure was publicly known, and as Mr. Loomis is very busy I write to you in his stead.

With this explanation, I am happy to be the one to tell you that the news, which you have doubtless received ere this by telegram, that the Government has abolished all the edicts against the Christian religion is indeed true -

Now there is no law forbidding anyone to read the Bible, or become a Christian and in this quiet way religious toleration is virtually declared -

We hope that the country

will soon be open to foreigners so that they can reside in any part of it

There is a rumor that such permission will soon be granted with certain conditions. We feel very much interested in our work here and are glad to see from time to time the missionaries of your Board on their way to their work. We try to represent the American Board in Yokohama & we had decided to write and notify you of this event even if we had not received the telegram from Kobe.

Mr. Loomis has a daily Bible class numbering about twenty young men who have studied English.

We are both of us studying the language and give the morning to that — or at least Mr. Loomis does.

Mr. Loomis unites with me in kind regards to you & Mrs. Clark and other friends at the Mission House.

Respectfully yours

J. H. Loomis

No. 1.

Oakland. Cal.
Mar. 12. 1879

ev. J. D. Davis.
Kioto. Japan.

Dear Sir and Bro.

I enclose you a tter from Koto Yamanaka, a young apanese, who has been for something r two years connected with our church, and studying at the Golden Gate Academy here. His letter sufficiently plains itself I presume. Dr Berry aw and had conversation with Koto his way East and also on his return. He n give you some idea of his promise. I ink he will be a useful man in Japan. Please write him, also drop e a line advising as whether he shd time return and study at your school stay here longer. My opinion favors his returning at once. If you are of the same judgment I will arrange for his transportation, as soon as possible after close of his school year here; which will be May 28 or 29.

Will you be so kind as to direct enclosed to Dr. Berry and hand also the note to Mr. Lee. —

Most of your helpers I think I have had the pleasure of seeing here ~~en~~ en route. And shall be glad to be remembered to them.

Wishing you all courage, strength, patience and wisdom in your work, together with largest measure of personal communion with Bestower of all these,

I am,

Fraternally yours

J. K. McLean.

P.S. If you at any time pass through here I shall hope to see you.

It was the last part of February that I began to feel uneasy. God stirred my conscience with dreadful fear. I then felt my helplessness; and all my sins, which had been forgiven, came back afresh to my mind. I sighed, ground, wept but in vain. I remained in this state of mind for a week. But I thank God, that he had not yet forsaken me. After several penitent prayers, I obtained new light and new strength. It was like the dawning of a new day. I am now perfectly humbled in God's sight; and at last

No. 2.

Golden Gate Academy
Oakland Cal. March 7th '78.
Gen. Davis { This is the first time I was ever generaled. J. D.
My Dear Sir:

I am the Japanese of whom perhaps you have before heard through Dr. McLean; for I have been a member of his church for some time. He advises me to write you a letter in regard to my recent christian experience (which I look~~ed~~ upon as a special revelation from God) and to ask your advice in reference to my new purpose.

When ~~I~~ nearly two years ago I was first converted to christianity through the preaching of

Mr. McLean, I thought God called me to become a preacher of his truth and I was so inclined in my heart; for I believed that nothing could be more important to my countrymen than that they should know the Gospel of our Lord Jesus Christ. My heart was then full of peace and joy; and I felt perfectly in harmony with God. But I am sorry to say this enthusiastic feeling did not last long. When I became ~~better~~ acquanted with the hardships of christian life, I shrank from God's call not because I had last his spirit, but because of my own weakness thinking of those enemies which are found in every place, where the Gospel of Christ is preached. I began to wonder if I could not find some easier life which would carry me to Heaven. I tried in every way to avoid heeding God's appointment but all in vain. I constantly heard a still small voice in my conscience telling me to preach. Sometimes I thought it was my superstition and I tried to shun the feeling by demoralizing myself in some respects. But instead of relieving myself, I became more and more disturbed in mind, until I was very greatly depressed in spirit.

Gen. Davis.
President of the Christian Seminary
Kioto Japan.

Mr Neesima
is President of our Institution. J.D.D.

I am so strongly determined to follow God's call that I feel it is impossible for me to do otherwise. I now feeling willing to sacrifice any thing for his shake; and I greatly rejoice that he has blessed me with my present feeling. I believe, no revelation of God's will will be plainer than that which he has recently given me.

I now appreciate ~~your~~ the sincere advice which you wrote to Mr. McLean in regard to the education of christian ministers in Japan. I see the great disadvantages which attach

Gen. Davis.
President of the Christian Seminary
Kioto Japan.

Mr Neesima
is President of our institution J.D.D.

I am so strongly determined to follow God's call that I feel it is impossible for me to do otherwise. I now feeling willing to sacrifice any thing for his shake; and I greatly rejoice that he has blessed me with my present feeling. I believe, no revelation of God's will will be plainer than that which he has recently given me.

I now appreciate ~~your~~ the sincere advice which you wrote to Mr. McLean in regard to the education of Christian ministers in Japan. I see the great disadvantages which attach to a long stay in a foreign land; and I can not stay any longer in this country. I hope you will accept my penitent feeling toward God, and will give me a swift answer, summoning me to come home; so that I may be able to start for Japan by next June, at the close of our school.

It has been nearly five years since I came to this country. I have been studying all the time, but owing to many circumstances, my progress in study has not been rapid, though I have worked faithfully all this time.

As to my English education, I have studied Latin two years, and Greek six months; and I will complete the histories of ancient Rome and Greece by next June. I have finished Arithmetic, and will commence Algebra next quater.

As to Japanese litelature, I am instructed in it to some extent and will have no trouble in understanding Japanese. But having spent most of my time in the study of poetry, I have not much practical knowledge of prose literature. Praying for your good answer,

I remain yours very Respectful

Koto Yamanaka

I am sorry that there is
not faith enough among
the Christian men of the Pa-
cific coast, in our school,
so that they would pay the
steerage passage of such a
young man as that back
to Korea among his people
to preach the Gospel.

Yours J D Davis

Kyoto Nov 10/79

No. 3.

I wrote to Mr. Wanamaker and enclosed it with a letter to Dr. McLean, strongly urging his return here, and promising that we would do all we could to help him here.

Please read No 4 as a present finale to this effort.

No. 4

Golden Gate Academy
Oakland Cal. Oct 3d 1879.

Dear Gen. Davis:

Yours of April 26 was duly received and I was greatly impressed by your kind offer. Let me now explain some things.

I was expecting to sail for Japan, but trouble at the time very disappointing, arose about the means for my passage, by which I was wholly debarred from sailing. I resigned to circumstances and was nursing my disappointments when a gentleman arose who

1873

have you [illegible]
me ~~at~~ to any college and
seminary east, I choose
So you see my reason
for not coming is two-
fold. Under the circumstances
I cannot but take up
with my present offer.
But relithal, I assure
you my heart beats
with gratitude to you,
as warmly now as when
I had read your letter.
Do not think me ungratefu
and changeable for I have
no other course that
I can pursue.

I am still at
the Golden Gate Academy
pursuing my studies.
I shall ever regard you
as my would be benefactor
And as still [illegible] friend

time
to time inform you of
my whereabout and progress.
May this letter find
you and Mrs Davis
in far better health
than I am in, is the
wish of

Yours very affectionately
Koto Yamanaka.

Gen. J. D. Davis
Kioto Japan.

P. S. Please give my
best regard to Mr. Ise
Tokio and tell him
that I will write him
next time. I send
The Life of Christ to
Mr Ise, please ~~give~~
send it to him at your
convinience

Case of Kotō Yamanaka

Rec'd from J. D. Davis

Dec. 16, 1879. 5